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Biography.

CHARACTER OF THE REV. MOSES PARSONS, PASTOR OF THE CHURCH IN BYEFIELD.

Extracted from a sermon delivered to his bereaved flock, by the Rev. David Tappan, afterward D. D.

The God of nature had given him not only a most graceful and commanding presence, but a soul furnished with many excellent natural endowments; the most striking of which were a correct and solid judgment, a quick perception, a fertile invention, a ready and easy flow of thought and expression, a remarkably steady and resolute temper, joined and softened by a very pleasant and sprightly vein, and a large share of the kind and tender sensibilities. These, improved and expanded by a liberal education, polished by a large acquaintance with mankind, refined and consecrated by divine grace, enabled him to appear on the stage of the world in a very advantageous light, both as the gentleman, the Christian, the divine, and the preacher.

Having graduated at Harvard University, in 1736, the 21st year of his age,* he was employed, for a series of years, in a grammar school; first at Manchester, and afterwards at Gloucester; in which department he displayed such mingled dignity and mildness, such a happy, ingratiating manner of instructing and forming the rising generation, as have left a lasting perfume upon his name in those towns; especially the latter, where he acted the part of a most tender, able, successful spiritual guide to his pupils, in a season of uncommon religious impressions.

On the 20th of June, 1744, he was ordained the pastor of the church in Byefield; in which he lived to complete near half of the fortieth year of his ministry;† and through this whole period, he was a bright ornament both to his Christian and ministerial profession.

If we trace his private life, we see a remarkable pattern of steady and uniform goodness. The uncommon firmness and

* He was born June 20, 1716.

† He died Dec. 14, 1783.

stability of his natural temper communicated its own complexion to his moral and religious character, and rendered it a most lively comment on those lines of the poet.

"A man resolv'd, and steady to his trust,
Inflexible to ill, and obstinately just."

Having once deliberately settled his judgment, or fixed his purpose, upon any question, he maintained it with the most rigid, immoveable constancy, which nothing would shake, but the force of new light and conviction illuminating his understanding. Hence he always appeared *the same good man*, both at home and abroad; both in his most secret retirements, and in the open face of day; both in the pulpit, and the social circle. He always carried the gravity, the dignity, the prudent decorum of the Christian minister into his most cheerful hours and visits; and though he often indulged his pleasant, enlivening humour among his friends, yet a nice and singular purity, innocence and moderation ever presided over these sprightly sallies, and kept them at the greatest distance from the puerile jest, the boisterous laugh, the vain, indelicate mirth, which flow only from light, impure or vulgar minds. It has been remarked by some of his intimate acquaintance, that he scarce ever dismissed the merriest topic, without raising from it, or mingling with it, some qualifying observation, or useful lesson of a moral nature. In short, he knew how to be familiar without meanness; sociable without loquacity; cheerful without levity; grave without moroseness; pious without enthusiasm, superstition or ostentation; zealous against error and vice, without ill natured bitterness; condescendingly affable to all, without the least sacrifice of his ministerial dignity.

Another eminent stroke in his character was a peculiar and noble simplicity of heart, discovering itself in an honest, generous openness of language and behaviour. I never knew a person farther removed from every appearance of duplicity; whether deceitful flattery, low trick, designed falsehood, or artful disguise. His words and actions ever appeared to flow spontaneous from his inmost soul, and to speak its genuine language; insomuch that his real sentiments and feelings were almost visible and transparent in his frank, honest countenance, conversation and deportment.

With this was joined a warm, unaffected, enlarged benevolence, which, while it flowed out in good wishes and prayers for all mankind, embraced with a particular ardour the dear names of country, neighbourhood, acquaintance, friends, and nearest connexions; and accordingly rendered him a zealous, patriotic advocate and fervent intercessor for the civil and religious interests of his beloved, persecuted America; an obliging, useful neighbour, and member of civil society; a kind, courteous and very hospitable acquaintance; an entire, faithful, inviolable friend; and in all his domestic connexions, as husband, parent, master, remarkably affectionate, condescending and endearing.

And as these virtues and accomplishments rendered him

very amiable and respectable in the more private walks of life, so they threw a lustre round his public, ministerial character; in which were combined, the judicious and sound divine; the evangelical, solid, affectionate, edifying, acceptable preacher; the prudent, compassionate and faithful pastor; the wise and good casuist; the zealous, steady friend, defender and promoter of pure and undefiled religion, in opposition to growing error, delusion and wickedness. In his sermons, he handled the great doctrines of the gospel, not in a merely speculative, or metaphysical mode; but in a manner studiously plain and practical; ever representing Christianity as a vital, holy system, designed not to amuse or puzzle the head, but to sanctify the heart and life, and in this way, through the mediation of Christ, to save the soul from death. He was very particular and faithful in suiting his public addresses to the various characters and circumstances of his flock; courageously reproving, and endeavouring to alarm stupid and bold transgressors, as well as applying the consolations of God to the contrite, dejected saint. He appeared to enter deeply into the afflictions of his people, and was very careful and happy in adapting his friendly counsels and prayers to their various distresses. He was very remarkable for a religious observation and improvement of divine providence, not only in its uncommon dispensations, but even in its ordinary events; pointing his hearers for spiritual instruction, to the various returning seasons, with their several influences and vicissitudes; the opening or conclusion of each revolving year; the beds of sick and dying, or the graves of departed neighbours and friends, and the like; thus calling in (like his great Master before him) the world of nature, to join that of grace, in assisting and animating you and himself to adore and serve the God of both.

I shall only add, he greatly excelled in the gift of prayer; in a ready command of penitent thoughts and expressions on every occasion; and could with remarkable ease and propriety adapt himself to the most peculiar and sudden emergencies. He appeared to have a high sense of the duty, importance and advantages of devotion; and was very exemplary, both in practising it himself, and promoting it in others.

It is natural to conclude, that a character so estimable must have been very generally and highly respected. This conclusion was signally verified. He was reverenced and loved by the large circle of his acquaintance; and the fragrancy of his good name reached to multitudes who never saw his face or heard his voice.

The preceding view of his life also leads us to expect a peaceful and honourable exit. The past fully realised this expectation. His last hours were evidently cheered and brightened by those comforting reflections and prospects which such uniform goodness, in connexion with the faith of the gospel, so naturally inspires. He declared the tranquillity he felt in the near views of his dissolution, and his hope of shortly seeing *his dear*

Jesus in heavenly glory. And we trust this hope has not made him ashamed, but is exchanged for the beatific vision and enjoyment of that divine Saviour, whom he affectionately served and preached in the church below. The eye of Christian faith and charity beholds and salutes him as God's servant,* still officiating with seraphic vigour and transport in some higher department, in the church triumphant.

ACCOUNT OF THE REVEREND DR. GILLIES.

By the late Dr. Erskine.

Dr. John Gillies was son of the Rev. Mr. John Gillies, minister of Carriston, in the presbytery of Brechin, and of Mrs. Mary Watson, who was descended from a respectable family in Galloway.

From his character when a student of divinity, for worthy dispositions, learning, taste, and acquaintance with the best ancient and modern writers, he was successively employed as a tutor in the families of Brisbane of Brisbane, Macdowal of Castlesemple, and Lord Glasgow.

Few have been more eminent for simplicity and godly sincerity; for lively impressions of divine things, accompanied with habitual cheerfulness; for delight in the scriptures, and in speaking or hearing of Him who is their great subject; for the ornaments of a meek, humble, and quiet spirit; for patience and resignation under afflictive dispensations; for a sense of the divine goodness in his many comforts, and gratitude to those, through whom they were conveyed; for thankfulness to those in authority, on account of the blessings enjoyed under their protection; and for an unsuspecting charity towards all. He saw and approved what was excellent in men, whose sentiments in politics, and even in religious matters less essential, greatly differed from his own. Strict in examining his own heart and life, he viewed with candour the conduct of others. His care in avoiding sinful conformity to the world, and in abstaining from every appearance of evil, was adorned by gentle, courteous and endearing manners. His kind and affectionate heart wished to embrace all of every denomination, who love our Lord Jesus in sincerity. No wonder, then, that even the party spirited, who with rancour shunned one another, met in one point, loving and reverencing Dr. Gillies.

His zeal against error and vice, and yet his moderation in the manner of contending against them, were known to all men. During the meeting of the general assembly, 1778, a bill was about to pass for repealing some of king William's laws against popery; and though that bill only respected England, it was apprehended, that next session of parliament, a similar bill would be introduced for Scotland. Alarmed, lest such a repeal might greatly hazard the interests of Protestantism, the doctor moved, that the general assembly should instruct their commission to give it the earliest

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* The text was from Joshua i. 2. *Moses my servant is dead.*

and most effectual opposition in their power. Dr. Gillies was feebly supported; his fears were ridiculed by many, who, when the act of parliament was published, were convinced that their ridicule was ill founded; and his motion was rejected by a considerable majority. In a few months, when the contents of the law, and the intention of extending it to Scotland, were fully known, the alarm became general. Presbyterians, both of the established church and secession, united in dutiful petitions to government, for warding off the danger. Many pamphlets were published, representing the treacherous and cruel spirit of popery: among which, one by a respectable clergyman, now a bishop of the Scots Episcopal church, was none of the least useful. But a set of weak and ignorant, or profligate and ill designing men, took advantage of these alarms, to disturb the public tranquillity. A mob assembled at Glasgow, instigated by strong drink, and a wanton petulent spirit, not by religion, and, as if rage and cruelty to Papists would do honour to Protestantism, burnt to the ground the house, the works and offices of Mr. Bagnell, a Roman Catholic manufacturer of some eminence; and vowed vengeance against him, his wife and family, and whoever would harbour them. At this crisis, many who pitied or wished to relieve them were afraid to receive them into their houses. Happily Dr. Gillies being applied to, with open arms received the poor woman and her children. Not afraid of man, "he feared God, and had no other fear." He prayed with and exhorted Mrs. Bagnell; and, forgetful of their religious differences, led her troubled thoughts to him who is a refuge in distress. Soon after, lodgings were taken for the family, money was given them, and for many weeks all their wants were supplied by a few ministers and private Christians, who deprecated the consequences of passing the obnoxious bill into an act of parliament, but had been taught in the school of Christ, that the distressed Papist, as well as Protestant, was their neighbour.

He was ordained one of the ministers of Glasgow, 29th July, 1742. His fondness for literary amusements still continued, and indeed remained through the whole of his life; yet, not so as to encroach on his duties as a Christian, a head of a family, or a minister of the gospel. Milton's Paradise Lost was one of his most favourite books, and the greatest part of it he could perfectly repeat. Often he improved or enlivened conversation, by introducing passages from that poem, or from Horace or Virgil, sometimes with wonderful appositeness and propriety, sometimes with pleasantry and humour. But, though these things afforded him entertainment in a weary hour, they were only relaxations from labours and studies more important. To grow in the experimental knowledge of Christ, and to conduct others to that knowledge, was the business of his life, and the chiefest joy of his heart. Love to God, to the Redeemer, to all men, though especially to the household of faith, animated

him to unwearied efforts in promoting the cause of truth and holiness. His pulpit services were conducted in a style, plain, simple, and unadorned, yet with force and energy. Besides generally delivering three discourses every Sabbath, several years of his life were distinguished, by his instituting public lectures and serious exhortations, twice and often thrice every week. While health and strength permitted him, he was equally faithful in visiting and examining the people of his charge, in visiting the sick and afflicted, and in every other private parochial duty. For some time he published a weekly paper, addressed to the consciences and hearts of his people. His warm, affectionate expostulations from the pulpit and from the press drew the attention and awakened the religious concern of many. A pious student of divinity informed me a few days ago, that his first serious thoughts arose from one of the doctor's weekly papers occasionally falling in his way. Thus was the doctor instant in season and out of season, and studied to keep back from his people nothing profitable, but to declare to them the whole counsel of God. Indeed, they had daily lessons in the consistency and uniformity of his conduct, and in his upright, circumspect, and exemplary walk. He approved himself a minister of God, in tumults, in labours; in watchings, in fastings, by pureness, by kindness, by love unfeigned; and to his dear hearers his mouth was open, and his heart enlarged. He was gentle among them, even as a nurse cherisheth her children; and being affectionately desirous of them, he was willing to have imparted to them, not the gospel of God only, but his own soul also, because they were dear to him. Having been fifty four years their pastor, he had baptised and married the larger part of his congregation. To him they looked up as a father and a friend; and many tender tokens of his affection will long live in their grateful remembrance. When, in the last years of his life, he was only able to appear in church at sacramental occasions, and to exhort one table, the most indifferent spectator could not but observe the sympathy and love which shone in the faces of his hearers, and the tears which they could not restrain, when he solemnly blessed them in the name of the Lord, and spoke of his dissolution as being at hand, with looks of humility, serenity, and joy.

The heart of Dr. Gillies was the seat of all the finer affections. As a dutiful son, a tender husband, and a kind and indulgent parent, few could equal him. He was blessed with two of the best of wives; and he often remarked, that throughout the course of his long life, his heavenly Father had favoured him with so many and so valuable family comforts, that sometimes he feared he was not one of those sons whom the Lord loved. His first wife, to whom he was married soon after his ordination, was Elizabeth, eldest daughter of the Rev. Mr. John M'Lauren of Glasgow, so eminent as a humble and heavenly minded Christian, and as a deep, solid, and ju-

dicious divine. She died soon after the birth of her eighth child, 6th August, 1754, about a month before the death of her worthy father, whom she much resembled in a peculiar sweetness and vivacity, and in serious piety. They were lovely and pleasant in their lives, and in their deaths they were not divided.* January, 1756, he married Joanna, youngest daughter of John Stewart, Esq. (who died before his father, Sir Archibald Stewart, of Blackhall) and twin-sister to the present Sir Michael Stewart of Blackhall. Her only child was Rebecca, married some years ago to the Hon. Colonel David Leslie, second son to the Right Honorable the Earl of Leven. Mrs. Gillies' prudence, piety and benevolence, made her a help meet for the doctor, and she was spared for a comfort to him, till 3d December, 1782.

To his worth as a parent, the tears and regret of his family bear ample testimony. Yet they are sensible that their sorrow is wholly selfish, assured that he whom they lament, is now with his Saviour, whom he loved, who is love itself, and in whose presence love and harmony forever reign. His good sense and extensive information, joined to his humility, moderation, and amiable and engaging manners, rendered him a pleasant, entertaining, and instructing companion. If any thing tended to ruffle his temper, the moment he felt the beginning of such an emotion, he quenched it, by hasting away from the scene of temptation.

* See Dr. Gillies' account of Mr. M'Lauren, prefixed to his sermons and essays, Glasgow, 1755.

Steadiness in friendship was a leading feature in his character. Often he perceived not the failings or faults of a friend, when too well perceived by others; and when he saw or suspected them, such was the favourable light in which he viewed them, that though they might diminish his esteem, they did not alienate his affection.

The comfortable views he entertained of his own approaching death, may be gathered from the following extract of a letter, written the harvest before it, to an old friend: "You ask me how old age sets upon me. I am now in my eighty fourth year, and, thank God, enjoy tolerable health and spirits, though it has pleased our heavenly Father to lay me almost wholly aside from my work for many months past. I comfort myself with my favourite Milton's words:

"*They also serve, who only stand and wait.*"

I am waiting, I hope with patience, God's time, which is the best for my dismission hence. Christ's lying in the grave has sweetened the thoughts of it to all believers; and through his merits we can have hope in death."

His last illness, like his whole life, was a dignified celestial serenity and peace. He was seized 21st March, 1786, with a stroke of the palsy, which deprived him of the power of one side. Yet his memory and recollection remained, and he gave many pious and affecting exhortations to his family and friends. The doctor's distresses on his death bed were much soothed and sweetened by the dutiful and tender attention of his son, the Rev.

Mr. Colin Gillies, one of the ministers of Paisley, and of his daughter the Honorable Mrs. Leslie. When mentioning Mrs. Leslie, I hope they who know a parent's heart will forgive me, if I gratefully record the intimate endeared friendship betwixt her and my affectionate daughter, and for many years my agreeable companion, and, when my knowledge of her well cultivated understanding and delicate taste led me to request it, my wise and faithful, though modest and reluctant counsellor, Margaret Erskine. Esteemed by strangers as the dear deceased was, for her good sense, extensive information, and affability and attention; and beloved as she was by her near relations, perhaps none so fully knew her worth, felt so much on her own account, and so thoroughly sympathised with the bereaved parents and family, in her sudden death, as Mrs. Leslie. May the Friend, who can never die, recompense her kindness to the living and to the dead, be her guide through all the snares and dangers of life, her support under those sorrows to which the happiest state on earth is exposed, and her abiding and everlasting portion! And while we lament that parents, children or friends, are not suffered to continue with us by reason of death, let us be thankful for ground of hope, that, while we mourn, they rejoice; and that, notwithstanding alarming dangers to which they have been exposed, some of our most valuable comforts are still preserved.

Dr. Gillies fell asleep in Jesus, Tuesday, 29th March, in the 84th year of his age, and the 54th of his ministry. Few deaths, notwithstanding his advanced age, have been more generally and more sincerely regretted. Crowds attended his funeral with tears, pronouncing blessings on his memory. The Rev. Dr. Taylor preached his funeral sermon; and each of the ministers of Glasgow, who supplied in their turns the vacant church, made that honourable mention of him, which his distinguished worth well merited. He never coveted the applause of men; yet the applause of the good ever followed him. Even on earth, his single eye to the glory of God was not without a reward: "The memory of the just shall flourish."

His principal works were,

Exhortations to the inhabitants of the South Parish of Glasgow, 2 vols. 12mo. They began to be published in numbers, at the low price of a halfpenny each, 26th September, 1750, and were finished 9th November, 1751.

Historical Collections relating to the success of the Gospel, 2 vols. large 8vo. Glasgow, 1754.

Appendix to the Historical Collections, 32 numbers, collected in one volume 12mo, Glasgow, 1761.

Life of the Rev. George Whitfield, 8vo.

Sermon at the opening of the Synod of Glasgow.

Hebrew Manual for the use of students of that language.

Devotional Exercises on the New Testament, 2 vols. 12mo.

Psalms of David, with notes devotional and practical, extracted from Dr. Horne's Commentary, Glasgow, 1786, 12mo.

Milton's Paradise Lost, illustrated by texts of scripture, London, 1788, 12mo.

The Doctor's works, like his sermons, were beautiful and striking, though undesigned pictures of his benevolent heart. They did not aspire after, and were not calculated to procure, literary fame, or to excite admiration of his ingenuity, acuteness and eloquence. In his addresses from the pulpit and from the press, he desired to know nothing, and to make nothing known, save Jesus Christ and him crucified. Those who wish to learn a new Christianity, to ridicule old fashioned truths, or to torture the sacred oracles to a sense opposite to their true spirit, will find no gratification in his writings. Losing sight of himself, his ambition in them was to publish to thoughtless and secure sinners, their guilt, their danger, and the only method of relief; to build up saints in faith, holiness and comfort; to learn Christians to love one another with pure hearts fervently; to display the powerful and benign influence of the gospel, when preached with the Holy Ghost sent down from heaven; and to promote esteem of the holy scriptures, and a perusing them not only with the understanding, but with suitable, devout, and benevolent emotions.

In 1794, he communicated to several ministers in different parts, his design of preparing a supplement to his Historical Collections and Appendix, and requested their advice as to the manner of conducting it. His intention was, to record or hint various particulars relating to the history of religion: *e. g.* 1. Exertions by different Christian societies, for promoting purity of doctrine, vital piety, the conversion of infidels, united prayer for national prosperity, and for the outpouring of the Spirit. 2. Men of learning and genius not ashamed of the gospel, such as, in latter times, Boerhaave, Haller, Littleton, West, President Forbes, Lord Hailes, &c. 3. Wealthy Christians distinguished by devising liberal things, for promoting the temporal or spiritual good of mankind. 4. God's hidden ones in the midst of the mystical Babylon. 5. Eminent holiness in men low in their station, and mean in their natural talents.

But, spring 1795, though the doctor's zeal was not abated, his strength and vigour visibly decayed, and he was cautioned not to impair his health, and shorten his days, by prosecuting his important plan in its full extent, and employing about it too much thought and labour. Interesting materials were however sent him for filling up the third of these articles; and he rather chose that a defective supplement should appear, than that the accounts of Lady Glenorchy, Lady Harriot Hope, and Lady Huntington, furnished by two delicate and masterly pens, should be buried in oblivion.

Religious Communications.

TIME, A MESSENGER CHARGED WITH SOLEMN INTELLIGENCE.

The vicissitudes of day and night, and the changes and succession of the seasons, as they answer important purposes in common life, so are they of great use to awaken moral and religious reflections. If time were as unvaried in its circumstances, as it is silent in its motions, it would seem to stand still, and we should scarcely notice its progress. *Time* is in scripture compared to a *swift messenger*, who comes charged with momentous information. This information it communicates daily; every morning and every evening; at every change of the seasons; and with peculiar solemnity when one year ends, and a new one commences. We will at this season pay some attention to its reports.

Time proclaims a God. "The heavens declare his glory, and the firmament displays his handy works. Day unto day utters speech; night unto night shows forth knowledge." The orderly succession of the seasons and the liberal productions of the earth repeat and enforce the same important truth. If we dwelt in one unvaried scene of the same surrounding objects, though the evidence of an existing divinity might be as decisive to reason, yet it would not be so striking and impressive, as it is amidst this variety of objects, which the changes of day and night, of summer and winter present to us. It is astonishing, that, when God so clearly manifests himself to us, we should live so unmindful of him; that when he so loudly speaks to us, not only from year to year, but from day to day, "he should not be in all our thoughts."

Time tells us, that there is a *Providence*, and calls upon us to acknowledge it with prayer and praise. Who causes the sun to rise and set; the showers to water our fields, and the seeds, which we have sown, to vegetate and yield a harvest? Who causes the seasons regularly to succeed each other, and walk their continual rounds? Yea, to come home to ourselves; how do we live? how draw our breath? how perform the vital functions, while our reason and senses are bound in sleep? How are we preserved from danger and death, when all our voluntary powers are suspended? These are the works of God. In him we live and move; from him we have all our supplies and comforts; to him our lives should be devoted.

Time teaches us, that we have a *work* to do. Why returns the winter sun to warm the frozen earth? Why rests he not beneath the horizon, but rises at the stated hour to spread his luminous and cheering influence? It is that man may go forth to his labour. While we dwell here, we need supplies for the body. These must be procured by our industry. If we neglect the duties of life, we treat with contempt that friendly sun, which

rises to guide us in our work, and sheds his beams to bless and succeed our labours.

Here our residence is short. There is an eternal state before us. While we labour for the meat, which perishes, we must much rather labour for that which endures to eternal life.

Time warns us, that death is approaching. The number of our months and years is with God. This number will run out. Every year, every day brings intelligence, that the number is diminished, and still diminishing. Every year, every day, as it comes along, repeats the exhortation, which every preceding day had given, to review our life, examine our state, repent of our sins, and do whatever our hands find to do, as " there is no work in the grave to which we are going."

Time announces interesting events in the world around us. From his information we learn, that this near friend, and that intimate acquaintance is gone to the eternal world ; that prevailing sickness has carried away numbers from such a place ; that storms have driven ships on rocks and shoals, and plunged the helpless passengers in the ocean ; that fierce battles have hurried into the unseen world thousands and thousands of our fellow probationers. We hear of wars between distant nations. We take an interest in favour of the one or the other. We rejoice in the victory of this, or that conflicting army. But the victory was obtained at an expense, which man cannot calculate or conceive, at the expense of life to more of our race, than we have ever seen collected in one place. Each of the slain was on trial for eternal happiness. He valued his life as we do ours. His probation is now finished. His condition is fixed. What a solemn messenger is time. Seldom a day passes without intelligence of some, who have closed the mortal term of their existence. Such intelligence nearly concerns us who survive. It reminds us what beings we are, and what an interest is depending.

Time is a *swift* messenger, " swifter than a post." Whether we watch or sleep ; whether we are active in our work, or amused with trifles, time continues its course without intermission. One hour follows another ; day succeeds to night, and night to day ; month to month, and year to year.

Think of this, ye who delay the work of your salvation, and imagine tomorrow will be as this day. Ye know not what shall be, nor where ye shall be, on the morrow.

Think of this, ye who spend your precious hours in pleasure and diversion. While you indulge in thoughtless mirth, time runs on, life hastes away. When your amusement is finished, what have you gained ? Have you acquired knowledge and virtue ; secured pardon and hope ; obtained a better heart, and sweeter peace of mind ? You have gained nothing ; but have lost much. At least, you have lost a portion of your time, and an equal portion of your life. Will not the hours, which you wantonly throw away, seem important when life is near its close ? Will you not then wish to recal the hours, which have flown to heaven

as messengers with sad reports of the abuses they have received? Time comes to you bearing this message, "Behold now is the day of salvation?" If you disregard his message, he will fly to the throne of God with his complaint against you. How many such complaints have been already entered in the records of heaven, and stand charged in the book of God? How many days, and months, and years, which have favoured you with friendly visits, have fled, fled forever; fled in anger to lodge a grievous information against you? Other days still come; oh send no more of them away disappointed and offended.

Think of this, ye slaves to the world. What profit have you found in all your labours? What is *worldly* gain to you, while you gain nothing else? God is bountiful, but you are unthankful. You receive good things; but what is your enjoyment? It it only sensitive; and this embittered with anxiety, vexation and fear. The true enjoyment of worldly good consists in that *faith*, which looks up to God as the giver, feels a sense of obligation, and studies grateful returns. The true end of life is to glorify God, do good to men, and prepare for a happy existence hereafter. To the man, who thus lives, time, as it passes, brings real good. But to those, who seek a portion only in this life, time brings labour and trouble. It may announce success in business, and treasures laid up for many years; but it also announces, that they are mortal, and that death is approaching, which will eject them from their possessions, consign their bodies to the narrow limits of a grave, and send their souls to a world, where they have no goods provided; no treasures secured. This is the report, which every day makes to them. They hear it with reluctance, and let it pass with the day which brings it. How miserable is the life of the man of the world, who has nothing to enjoy, but what this world can give, and has no portion in that world where he must live forever? Live, then, under an impressive sense of another world, and, in reference to that, order all your conduct.

Revelation has taught us how the happiness of immortality was purchased, and how it may be secured. It was purchased by the blood of the Son of God, and may be secured by faith, repentance and obedience. Take a serious review of life, repent of your past sins, seek God's mercy through his Son, and devote your lives to him. In a word, "walk by *faith*." This brings future things to be present, overcomes the world, enlivens benevolence, teaches patience in affliction, contentment in every condition, resignation to God's allotments, zeal for his glory, and diligence in every good work.

That we may maintain such a life of faith, we must converse with the word of God; this makes the man of God perfect. We must live near to the throne of grace; here we find grace to help in time of need. We must apply providential admonitions in our personal afflictions and the deaths around us; these are monitors sent to awaken our slumbering souls. We must commune with our own hearts;

thus we learn, what we are, what we have done, and what we have to do. Every day should begin with a new dedication of ourselves to God, and with humble supplication for the protection of his providence in the dangers, and the assistance of his grace in the duties before us. And every day should be closed with a review of our tempers and actions, and with prayer for the pardon of all our irregular passions, foolish meditations, and known omissions of duty.

If our days thus pass we shall see much good; a good conscience, a good hope, good works done or designed. Our time, as it runs, will drop by the way some agreeable reports concerning our Christian progress, our title to heaven, and our usefulness in the circle of our connexions.

Time is swift; but not too swift. The only evil is, we are too slow. We are accountable for no more time than we have; let us use this well, and we shall render our account with joy.

The swiftness of time is a reason for immediate attention to every duty as it calls; for while we delay, time passes, and the opportunity may be lost. But this is no reason for complaint or discouragement, for time, swift as it is, if well improved, will be sufficient for all the purposes of our present term of existence.

If time is short, let us not shorten it by waste or mispense. The expedient to make life long, is to use it wisely. We are apt to complain, that our days fly away too swiftly. But before we complain, let us inquire, what we are doing while they are flying. If we make no use of them, what should we gain by their slower progress? If we spend them only in sin and folly, no matter how soon they are gone. If we employ them in our proper work, the swifter they fly, the sooner they will bring us to that world, where is fulness of joy. There the swiftness of time will no longer be matter of our notice; but days, and years, and ages will be lost, swallowed up, and forgotten in an eternal, incomprehensible duration.

NUNCIUS.

LETTERS OF A CLERGYMAN TO HIS SON.

LETTER V.

Son Francis,

You wish to be successful in your business. But what is it to be successful? Is it to be rich and great in this world? or to be useful here and happy hereafter? The former, God has not promised, and is the lot of but few. The latter you may expect with assurance, if you transact your secular concerns on principles of piety and benevolence, and apply your devotional exercises to the improvement of these principles. Let your secular and your spiritual vocations be conducted on the same principles, and they will be mutually subservient; they will become one; they will never interfere. If in your worldly vocation you are prudent and just, and in the appropriations of its proceeds you are sober and beneficent, you are then successful in your business. If in your social relations you study to promote peace, virtue and happiness, you will reciprocate the benefits, and

be successful in these relations. If in your attendance on divine institutions you become more pious and benevolent, more devoted to God, and more zealous of good works, your example will do good to many, and you may reckon yourself successful in your attendance. Perhaps you will not always see your success immediately; but "commit your works to God, and your thoughts will be established." "Be not weary in well doing, for in due season you will reap if you faint not."

In works of charity obey the calls of providence, and the dictates of a benevolent heart. Good may be done, which you do not see, and a return may come in a time and manner quite unexpected. "Cast thy bread on the waters, and after many days thou wilt find it. Give a portion to many, for thou knowest not what evil may be on the earth;" nor what occasion thou mayest have for the charity of others, or even of those, who are now the objects of thy charity. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which of them shall prosper, or whether both shall be alike good." "He who goeth forth and scattereth precious seed, shall doubtless come again with joy, bringing his sheaves with him."

The faithful minister acts on this encouragement. He holds forth the word of life, and keeps back nothing that is profitable. But knowing that the word preached becomes mighty through God, he commits it to him, imploring his grace to accompany it. Thus he trusts that he shall save some, and "that he shall be a sweet savour of Christ in them that are saved, and in them that perish."

The pious parent imparts instructions and counsels to his children, and commands them to keep the way of the Lord. And his parental labours he commits to God. And though he should not see their present success, yet he continues in them, trusting that they will not be in vain. And "if he should deliver neither son nor daughter by his righteousness, yet he knows he shall deliver his own soul."

The young person, deeply impressed with a concern for his salvation, inquires, What he must do to be saved. He consults the word of God. He learns what are the terms and means of salvation. He attends to them with some degree of diligence and seriousness. But perhaps he finds not the success which he expected. He is still in darkness and fear; still a stranger to that hope and comfort of which some improved Christians can speak. And he is tempted to say, "It is vain to seek the Lord, and keep his ordinances." But this is too hasty a conclusion. If he sees more of the corruption of his heart; more of his own impotence and unworthiness; more of the evil of sin and the worth of his soul; more of the justice of God in condemning such sinners as he is; let him not say that all this is vain, but remember, that such views of himself are necessary preparations to his receiving the Saviour with faith, gratitude and love. Let him attend on all the means, and apply himself to all the works, which God has pre-

scribed, not relying on himself to do the works, or on the works done, as his recommendation to favour, but on the grace of God as the principle of strength, and the righteousness of Christ as the ground of acceptance; and let him wait on God, and continue instant in prayer. Thus he may trust that he shall not seek in vain; but shall know, if he follow on to know the Lord. He is to set no time, when God will meet him with the joy of of saivation, but to seek diligently until he find. He is not to indulge the proud and impatient thought, that God is unjust in withholding from him so long that comfort and joy, which others have obtained with less labour and in a shorter time; but wait on God and be of good courage till he shall strengthen his heart. He is to commit himself and all that he does to God, hoping for success, not because he is worthy, but because God is gracious; not because his works are valuable, but because God's mercy is abundant.

There are some, who seek to enter into heaven, and are not able. The reason is, either because they seek too late, and only after the door is shut; or because they seek too faintly and abandon the object too soon; or because they place an undue reliance on their own works, and forget their dependence on the grace of God.

If you are engaged in the work of your salvation, go on; work with diligence; hold out with patience. This is a work, not for a day, but for life. Conversion is but the beginning of the Christian life. It is a turning from sin, that you may forsake it finally; it is a turning to God, that you may serve him forever. That temper of mind which constitutes real conversion, constitutes the Christian character. Whatever is essential to the former is essential to the latter. Conversion is the religious life begun. The religious life is conversion continued and improved. By a patient continuance in well doing seek for glory, honour and immortality, and you will receive eternal life. I am, &c.

EUSEBIUS.

SKETCHES ON THE TIMES.

STANDING on the threshold of a new year, it may be useful to take a cursory view of recent past events, and of the existing state of things in the world. Such a survey, however brief and imperfect, may help to excite our gratitude to God, and our zeal in his service.

To begin with our own country. Though torn, distracted, and weakened by our unhappy divisions, insulted by foreign nations, and threatened with war, yet, amidst the political earthquakes, which have shaken and desolated other nations, we have been permitted to remain in peace. Though we have neglected to prepare and array the means of defence, which we possess; and though our national sins and ingratitude have been of the most provoking kind; yet God, in his infinite forbearance and long suffering, has hitherto protected us under the wing of his omnipotence, and prevented our ruin. When all things are

brought into view—the situation of Europe, and of those nations particularly, with which we are connected by treaties and commerce, and also the peculiar state of our own country, it is a wonderful instance of the divine goodness, that we have been preserved in so great a degree of tranquillity and national prosperity. Whatever may be the future course of events, and God only knoweth what this may be, let us not forget past mercies. "Hitherto the Lord hath helped us." Praise is therefore due to his great name. And while we prepare to meet him in his righteous judgments, in whatever form he may inflict them, it becomes us still to hope in his mercy, and to trust in his goodness.

Let me next direct your attention to the other continent, on which scenes of vast moment and interest to the happiness of mankind have been and are still acting. Behold what desolations the Lord hath there made, which, under his governing providence, shall all be made subservient to his praise, and redound to the glory of his great name. And while we are distressed at these tremendous scenes, and weep over the miseries of the millions, who are the actors and sufferers on this bloody theatre; yet in the firm belief that the Lord Jehovah manages all these awful affairs with unerring wisdom and infinite goodness, we may and must rejoice.

But while God thus "rides upon the" political "whirlwind, wisely directing the storm," he is in other and widely different ways accomplishing his kind designs toward our ruined race. The attention of a number of Christian philanthropists in Great Britain, for years past, has been turned toward the degraded and much injured Africans. The sufferings and slavery to which many millions of this unhappy people have been subjected, and by nations too, who enjoy the light of the gospel, and boast their civilization and refinement of manners, excited the commiseration of these friends of humanity, and prompted them to devise and prosecute measures to effect, if possible, the abolition of this abominable traffic in human flesh. After struggling for years, with noble fortitude and perseverance, against various and formidable opposition, their efforts have been crowned with success; and on the 25th of March last, the act, abolishing the British slave trade, received the royal sanction. So important was this event considered by multitudes of the friends of religion and humanity in England, that they appointed a day of thanksgiving, to offer their hearty thanks to God for effecting it. And with a view "to repair, as far as practicable, the wrongs inflicted on Africa," a large number of the most respectable men in England have associated under the name of "*The African Institution*," for the purposes of diffusing useful knowledge and exciting industry among the inhabitants of this benighted portion of the world. In this work of national justice and humanity, that Christian patriot, the Hon. *William Wilberforce*, Esq. has taken a leading and most active part. This is an event which calls for our grateful acknowledgments to God. The language of it to us, as a nation, is, "Go thou and do

likewise." We have participated largely in the guilt of this vile traffic; and we owe this injured portion of our race, our best efforts to promote their temporal and eternal happiness.

I would next turn your thoughts to the uncommon and increasing exertions, which have been made for years past, and are still making, to diffuse the knowledge of the blessed gospel of Jesus Christ. A rich and vastly extended field here opens to our view and contemplation. Great things have been done in our own country. Societies for the dissemination of religious truth, by various means, by sending out missionaries, dispersing books, and establishing schools, have been wonderfully multiplied and patronised. In consequence, frontier and other portions of our country, long destitute of religious instruction, have been made to rejoice in the light of the gospel; and the gladdening sound of salvation is fast penetrating the wilderness on our borders, and cheering the hearts and civilizing the manners of the wild and roving inhabitants.

The extended, ripened, and promising harvest has occasioned a loud call for more labourers. This has excited to the establishment and liberal endowment of theological seminaries, in the middle states, and lately in our own, for the education of pious and promising youth for the work of the ministry. Prospects in regard to these institutions, and the benign influence they are to shed over the Christian community, are cheering and enrapturing to those pious souls, who have been long praying for the prosperity of Zion.

But ours is the day of small things, compared with what has been done and is still doing on the other side of the Atlantic. Amidst all the din, expense, and desolations of wars, wonderful in their extent and effects, millions on millions of money have been contributed by the pious and wealthy for the propagation of the gospel. The secret, combined and formidable efforts, which, for the last half century, were made to "crush" the Redeemer and his cause, have alarmed and awakened his friends to make corresponding exertions for their support; and the effects produced have confounded the enemies of the cross, comforted and animated the hearts of its friends, and astonished the world. The heralds of the meek and lowly Jesus are now proclaiming his gospel on the islands of the Western Ocean, in South America, in the heart of Africa, on the islands in the Indian Ocean, among the populous nations of India, in China, in Tartary, and along the northern regions of Europe and North America. Yet a little while, in the present course of events, and the gospel shall literally be preached to every creature under heaven.

In aid of this wonderful spread of the gospel, a great number of learned and pious men,* supported and assisted by missionary and other religious societies, and the liberal contributions of individuals, in our own as well, as in other Christian countries, are now actually, and very successfully employed in translating and publishing the holy scriptures in the languages of many of the

* Particularly the celebrated Mr. Carey and others at Calcutta.

most populous heathen nations, embracing nearly two thirds of the human race, who hitherto have remained in gross ignorance of the *book of life*. These nations are, we trust, speedily to read and hear the glad news of salvation, "each in his own tongue."

In this noble work of disseminating the Bible in different languages, much has been done by "The British and Foreign Bible Society," established in England, in 1804. Already has this very respectable society expended more than 6000l. sterling, in the purchase and transmission of the Bible in various languages, among the Mohawks in our own country, among the inhabitants of Iceland, of Tartary, in New South Wales, at the Cape of Good Hope, and South America, in France, and various other European nations, and among their colonists in various parts of the world *abroad*; and among their prisoners of war, and the various classes of poor *in their own country*. They have also effected great good, *indirectly*, by their example, in exciting to the establishment of similar societies in other parts of Europe; and in aiding their infant exertions from their own funds.

In all these schemes and exertions for extending the knowledge and influence of the gospel, the Jews, the ancient Israel of God, a people once near to him, but long since forsaken of him, dispersed and degraded, have not been forgotten. To them the gospel has been preached, and by numbers has been embraced.

But the time would fail me to bring into view all the plans, which have been adopted, and are now in successful operation, in almost all parts of the Christian world, for spreading the savour of divine truth. It is indeed a day of God's power. He is working wonders on the earth. He is causing the hearts of his people to tremble and rejoice. The prophecies seem to be rapidly fulfilling. And the indications are fast multiplying and brightening, that "the set time to favour Zion" is at hand; and the happy period near, "when the Jews shall be brought in, with the fulness of the Gentile nations," and when all nations shall see and rejoice in the salvation of God. The good Lord hasten it in his own way and time.

OBSERVATOR.

THOUGHTS ON THE IMPORTANCE OF A THEOLOGICAL INSTITUTION.

SINCE the apostasy of man no object has been, or can be, equally important and interesting to every thoughtful mind, with that which brought the SON of GOD from heaven. The gospel is indeed tidings of great joy to all people. It is the foundation of our hopes, the charter of our privileges; and to every person, duly convinced of his sin and misery, welcome as the light of heaven. But this conviction implies knowledge of the truth, excellence, and importance of the gospel; and this necessarily presupposes instruction. The divine Author of our salvation accordingly appointed an order of men, to maintain the truth, explain the doctrines, and enforce the duties of his religion, who in the

first age of Christianity were endued with powers to control the elements, heal the sick, and raise the dead. By these powers they gave sensible, irresistible evidence of the truth, and thus compelled belief. But since the apostolic age the defence and propagation of the gospel have been committed to men, destitute of miraculous power and uninspired, whose qualifications for this work are to be derived from deep study, superior science and literature, sanctified by divine grace, and consecrated to this service. But when we hear the great apostle of the Gentiles, though educated by Gamaliel, and endued with power from on high, under the weight of his labours and difficulties exclaiming, "Who is sufficient for these things!" we are more than convinced, that every possible advantage ought to be furnished to those, who in succeeding ages are called, without the aid of inspiration or miracles, to defend and propagate the same gospel, in opposition to the passions of men and the powers of darkness. Or, if we reflect on the immediate object of the ministry, the reconciliation of sinners to God, the same conviction forces itself upon us. For where is the man of adamant, who would deny to the ambassador of Christ any advantage necessary to save even one immortal soul from endless perdition? But the eternal state, not of one only, but of millions of our fellow beings, may, and probably does, in a very serious sense, depend upon the qualifications as well, as fidelity of the ministers of Christ. It is therefore easy to see that the present and future generations are deeply interested in the preparatory education of candidates for the gospel ministry.

In serious minds therefore this question naturally arises, do candidates for the ministry enjoy those advantages for being thoroughly furnished for their great work, which the difficulties, duties and responsibility of the sacred function require, and which the flourishing state of our country might easily supply? Every pious, well informed Christian is doubtless ready to admit, as a melancholy fact, pregnant with evils inconceivable, that the advantages, commonly enjoyed by students in divinity, are inadequate to the great object of furnishing that knowledge of things human and divine, which is desirable, if not necessary, for the edification of believers, and for the conviction of infidels, and which would render their office respectable, as it ought to be, among friends and foes, and their public instructions in the highest degree useful. If, in addition to a college education, three years study under the direction of some able lawyer or physician is found necessary to qualify a young man to defend the property or heal the bodies of men, can it be thought, that less time and inferior advantages will suffice to qualify a student in theology to preach the gospel of the Son of God, and to take the charge of immortal souls? A transient view of this subject would satisfy every one, that less mental furniture will not qualify a man for the desk, than for a sick room, or for the bar. To a knowledge of the arts and sci-

ences in general, especially those immediately connected with the office of a public teacher of religion, as grammar, logic, rhetoric, metaphysics, and ethics, must be added a radical and critical acquaintance with the languages, in which the holy scriptures were originally written, as indispensably requisite to ascertain the true intent of divine inspiration in many important passages; also some acquaintance with the history of the formation, preservation, and transmission of the sacred volume; with the character and use of ancient versions and manuscripts, the canons of biblical criticism, ecclesiastical history, the various religious sects in ancient time, the character and writings of the fathers, the grounds, progress, and doctrines of the reformation, and the great points of controversy, which have divided the Christian world; to say nothing of the various constitutions and forms of discipline and worship, which have existed, and do still exist in the Christian church.

Here it will be recollected, that this necessary information is not to be found collected and arranged in one huge volume; but lies scattered in a multitude of books in various languages, and difficult to be procured, the expense of which alone places them at an inaccessible distance from the young student in theology. But, were they collected in one place, still, without the means of residence there, and even with those means, they would be in great part useless to him, without the assistance of an able guide to direct the course of his researches, and to regulate his studies.

It is also to be remembered, that the knowledge derived from the preceding sources, however useful and necessary, is no more than auxiliary. Theology, that is, the knowledge of God and of his will, must be derived from the *Book of God*. The BIBLE therefore is the object to which the student in divine things must direct his first, his last, his constant attention. This divine book must he study, on this must he meditate day and night, comparing spiritual things with spiritual; until by diligent, persevering, and prayerful examination, he shall be able to ascertain the meaning, scope, and reasoning of the sacred writers, and in this way to make scripture the interpreter of scripture. But in doing this, not only much time and patience will be necessary to the young theologian, but such is the style of scripture, such are the allusions to ancient rites and customs, and such the mysterious nature of many subjects and doctrines of revelation, that he will often need the help of a well informed and judicious instructor.

With respect to the opportunities of preparation for the desk, at present enjoyed, it is well known, that, after the expenses of a public education, the pecuniary circumstances of most candidates will permit but a short time for this purpose; and this short period, when not passed alone, as it often is, with little or no advice, is commonly spent with some clergyman, whom

proximity, economy, or accident may dictate. Happy is it, when the clergyman, thus selected, possesses the talents, leisure, and any considerable part of the books necessary for the direction and instruction of his pupil. But is it not a serious fact, that the preparatory education of many clergymen was itself so narrow, that their libraries are so small, and their avocations so numerous, that it is impracticable for them to afford much assistance to those who may place themselves under their direction? The natural consequence is, that the instructor feeling his pupil a burden, and the pupil remaining a stranger to the extensive walks of sacred literature, and desirous perhaps of proving his talents, a few sermons are written, the pupil commences preacher; and, if he possess popular talents, soon obtains a settlement. Thus are his preparatory studies terminated, and, in many instances, all opportunity of calm, uninterrupted research into the deep things of God. The only season for acquiring a copious fund of appropriate knowledge is lost forever; and parochial duties, domestic cares, and social obligations scarcely permit him opportunity from week to week to prepare two hasty compositions for the Sabbath, instead of the "beaten soil of the sanctuary."

Is it not then apparent, that some farther provision is necessary, and ought to be made for the education of Nazarites for the service of the gospel temple? And what better provision can be made, than a well regulated theological seminary, under the immediate care of able, learned, and pious professors, in which candidates for the ministry may spend a competent number of years under wise direction and salutary guidance; in which also the indigent may receive needed pecuniary assistance? Such seminaries are said to have been established in the early ages of Christianity; such now exist in Europe; and one such has been recently established by the "Associate Reformed Presbyterian Church" in our own country. Can any reason be assigned, which will satisfy us, that such an institution is not equally necessary, and would not be equally useful to Congregational Christians and churches? But the importance of a theological seminary will be still more apparent, if we contemplate some of the advantages, which may be reasonably expected to result from such an institution. These naturally divide themselves into three classes; those which respect the ministers of the gospel, the people of their charge, and the interests of religion in general.

I. Of the advantages to be derived to ministers themselves from a well endowed theological seminary, the following may be given, as a sketch. Students in divinity may there enjoy a public library, which, in addition to treasures of common science, will be furnished with a rich variety of books in the several branches of sacred literature; many of which, though of primary importance, such as are seldom, if ever, found in the libraries of clergymen. Their course of study also being directed by judicious professors,

the different branches and subjects in theology will be prosecuted in proper time and order, and authors read in a regular and systematic manner. Hence the many evils of promiscuous reading will be corrected, and particularly that of reading many books, from which nothing valuable can be learnt, but that they are not worth reading. Numbers being engaged in the same pursuit, due scope will be given to the principle of emulation, so natural to ingenuous minds, and so operative in early life. From this powerful stimulus may be expected closer and more persevering application, deeper research, and of course greater and more rapid progress. Their attention will also be stimulated, their conceptions quickened, and their minds invigorated by the frequent occasions, given by their situation, to conversation and argument. "As iron sharpeneth iron," so do such literary interviews the powers of the mind. Much time and labour of research will likewise be saved, and many former, but dormant ideas, revived by this intellectual commerce and friendly interchange of thought; advantages not to be enjoyed in solitude. Another striking advantage, enjoyed by residents at such an institution, is, that in the lectures of the professors will be presented to their view a concise system of natural and Christian theology; in which the principal arguments from reason and scripture in proof of the existence of God, his providence, the immortality of the soul, the future state, the necessity of a divine revelation, the truth of Christianity, and also the great doctrines and duties of our holy religion, together with the objections, usually made to them by unbelievers, and the refutation of such objections, will be exhibited in a perspicuous and orderly manner. From such lectures they will learn, not only the system of Christian doctrines, but how to defend it; and, what is of peculiar importance, they will also learn in what way to study and apply the sacred writings with most advantage. No small benefit also will be derived to students in divinity from the recommendation and character of books incidentally and formally given in these lectures. By prosecuting their studies under such advantages a proper length of time, a large stock of appropriate knowledge will be acquired, methodically arranged, and conveniently disposed for use. Intermixing, as they advance in their studies, suitable exercises in composition, and submitting the same to the professors' friendly inspection, their sentiments, taste, and style will be improved. In due time also, by exhibiting specimens of their own composition in public, opportunity will be given for important improvements in delivery. It is material to add, that by such a course of education, not only a habit of research and close thinking will be acquired, but a more thorough and familiar acquaintance with the holy scriptures will be formed. This again will furnish a more ready command of pertinent texts on every subject in theology, and greatly assist and enrich the performance of extemporaneous duties. From such a course of study, at all times pursued in

humble dependence on the Holy Spirit to lead them into all the truth; and with daily, fervent prayer to the Father of lights for his guidance and blessing, it is reasonable to hope that young ministers, when entering the sacred office, will have acquired a more thorough understanding of revealed truths, a deeper sense of divine things, and of their need of divine direction; more humility and devotion, more reliance on God and less upon themselves, a livelier sense of redeeming love, and greater zeal for the glory of God, for the doctrines of the cross, the salvation of souls, and the interests of the Redeemer's kingdom.

II. From a minister of this description, one so well furnished for every good work, may we not reasonably expect a more able defence of the truth and doctrines of Christianity, more forcible reasoning, and more persuasive eloquence; compositions more regular, instructive, and animating; sermons more luminous, rich, and profitable; and prayers more sentimental, connected, devout, and elevating? Having his own mind deeply penetrated by a lively conviction of the worth of immortal souls, and by an experimental sense of the truth and importance of the great doctrines of the gospel, he will naturally preach them with constancy, zeal, and perseverance, as the wisdom of God, and the power of God to salvation; with these, not with the reasonings of proud philosophy, will he feed the flock of God, "which he hath purchased with his own blood." Having made the scriptures familiar to his mind, and being well acquainted with controverted points, he will be prepared to solve the doubts and difficulties of humble, inquiring Christians, as well as to refute the objections and confound the impudence of proud and carping infidels. Thus accomplished for his station, his talents will command universal respect; and his respectability will in turn give weight to his instructions, counsels, and example. This will especially be the case, if to his other acquirements he have added the virtue of prudence; and there is reason to hope that two or three years additional acquaintance with himself and those around him, while prosecuting his preparatory studies, will have also improved him in this necessary grace. A series of years, passed in study, reflection, and devotion, is certainly favourable to the government of the passions, and to the growth of that virtue, for want of which so much injury has been done to the cause of religion and the peace of the church. From a minister, who has thus devoted several years to prepare himself for his profession, and is thus deeply impressed by a sense of divine things, it may be expected that, if properly supported, he will give himself wholly to them, and that his profiting will appear to all. Personal cares and worldly interest will have little influence on a minister of such views and habits, to prevent him from feeding his people with knowledge and understanding; the more he has done, the more he will wish to do for their edification, comfort, and salvation; being willing to spend his time, strength, and life itself, for the happiness of those for whom

Christ died. With a divine blessing on the learned, faithful, and pious labours of such a minister, it may be hoped, that converts will be multiplied among his people, that believers will be edified and strengthened, that they will increase in knowledge and walk in love, and that the God of peace will delight to dwell among them, and to build them up through faith and comfort to final salvation. Nor will the good effects of his preaching be confined to the present age, but be transmitted from generation to generation. The labours of such a minister will in books often survive the man, and in this way will he live through distant ages and countries, diffusing light, and life, and joy.

III. It is easy to foresee that, with the blessing of God, such an institution will in a few years furnish a respectable number of ministers, who, having enjoyed advantages superior to what now exist, will be better qualified to combat *infidelity* and *error* in every form. This goodly number, being annually increased, will soon constitute a solid and formidable phalanx, well armed for the defence of divine truth, so constantly opposed even from the first age of Christianity. "For many walk," said the apostle in his day, "of whom I told you before, and now tell you even weeping, that they are the enemies of the cross of Christ." So also in modern times there is strong reason for believing and lamenting, that there are many of this character, who, by philosophy and cunning craftiness, wherewith they lie in wait to deceive, are secretly and assiduously undermining the fabric of Christianity. By books of many kinds, and in various other ways, their deadly poison is extensively, though in some respects secretly diffused throughout our country. In proportion as these enemies of God and man increase in number, learning, and activity, will be the necessity of an able and learned clergy, to expose their wiles, refute their sophistry, and counteract the misapplication of their science, literature, and talents. Pious Christians may well tremble for the ark of God, unless supported by a learned and vigilant priesthood. That Christianity is still publicly professed and supported in Europe is in great part owing, under God, to the exertions and persevering industry of eminent, learned divines in England and Germany, by whose diligence the field of biblical knowledge has been greatly extended within the last fifty years, and science in general made to do homage to revelation by many rich offerings at the altar of sacred truth. By their ingenuity has the infidel been made to blush at his own sophistry and falsehood; and by them has the atheist been robbed of the laurels, which he expected from the regions of natural history and the garden of Asiatic literature. Such men are an inestimable blessing to the age and country, in which they live; and their writings of great use to other countries and ages, as far as familiarly known. Still, however, for reasons too numerous to be mentioned, it will be readily admitted, as a maxim, that living foes must be opposed by a living force. When the attack is made on our own soil, we must not de-

pend on foreign auxiliaries. We must then defend ourselves by soldiers and weapons of our own. On such an emergence, what can be more necessary or happy, than to have a vigorous band of young men, already trained for this holy war, armed with the whole armour of God, and ready for the attack? Of what unspeakable importance then must an institution be, in which may be formed such a phalanx for the defence of the Christian cause!

But dismissing, if it be possible to dismiss, all fear of prevailing infidelity; is it not an indubitable fact, that the intermediate space between pure Christianity and genuine deism is already crowded by errors of every name and kind? We have lost, not only that unity of spirit, but that uniformity of doctrine, by which our pious forefathers were distinguished. To them there was but "one faith and one baptism," as well as "one Lord, and one God and Father of all." But among us how many in effect deny that sacred name, into which they were baptized! While others, who do not thus deny "the Lord, who bought them," greedily embrace many erroneous doctrines, relating to our state by nature, and to the powers of the human mind; to the dignity, atonement, and mediation of Christ, to the agency of the divine Spirit in regeneration and sanctification, the duration of future punishment, and universal salvation. These and other like errors are now openly avowed and publicly taught; errors so gross, so contrary to the gospel of Christ, that, whoever had embraced them in the days of our ancestors, would have been thought a monster in religion, and deemed unworthy the Christian name.

But in places, where these fundamental errors do not prevail, there are nevertheless great divisions and contentions about doctrines of less moment, and also about rites, modes, and ceremonies in worship, and forms of discipline. While "one says I am of Paul; and another, I am of Apollos; and another, I am of Cephas;" how few are content to say, "we are of Christ!" Is it not for a lamentation, that so many, who bear and profess this sacred name, have departed from the simplicity of the gospel of Christ, and are divided into sects, mutually opposing each other, and sometimes with a spirit of acrimony, that would disgrace heathens? Surely it must be the ardent prayer of every one, who loves the Lord Jesus Christ, that all his professed followers keep the unity of the spirit in the bond of peace; that, as they "are called in one hope," they "be of one spirit, having one Lord, one faith, one baptism."

What can more divide the Christian church, or more distract the minds and alienate the affections of its members, than to be instructed and led by teachers of opposite views, zealously engaged to propagate their respective peculiarities, and each to increase the number of his adherents? On the other hand, can the mind of man conceive any thing so necessary and conducive to unity in faith and affection among Christians, as that those, who are to inculcate the doctrines and duties of the gospel upon

others, be themselves united in the same mind and in the same faith? This union among the teachers of religion is the natural result of sameness of education, studies, and habits, which is not to be found but at a public institution. Diversity of sentiment, and not unfrequently prejudice and disaffection, is generated by difference of education. If the clergy of New England, from its settlement to this day, had been all educated in one theological seminary; is it supposeable, that our ministers and churches would have been so divided in opinions, and so opposed to each other, as they now are? If the appeal be made to fact, it will be found, that so long, as the clergy of this country were educated at one college, there was very little difference of opinion on religious subjects, and that the churches were almost universally of one denomination; a sectary was then scarcely known. But during the last half century, in which colleges have been so multiplied in our country, and candidates for the ministry, not, as was the ancient custom, at a public institution, but in private, and under direction of gentlemen of opposite opinions, have made preparation for the desk, errors and sects have been multiplied beyond calculation.

This being the deplorable fact, we are pressed by the important question: How can the evil be remedied? The answer is prompt; by retracing the steps and correcting the course, by which we have erred. Like causes produce like effects, and *vice versa*. Difference of education, we find, has produced difference of opinions. Sameness of education, then, we may reasonably hope, will be productive of similarity in opinions. As far, therefore, as the prevalence of religious error and the multiplication of sects among us have arisen from difference in the theological education of our clergy, so far the increase of these evils in future may be prevented, and their growth checked, though they may not be wholly eradicated, by applying the natural remedy. This remedy, it is needless to say, can be no other, than the establishment of a public and well endowed *Theological Institution*; to which candidates for the gospel ministry in all parts of our country, and at whatever college educated, may resort for the acquisition of that fund of knowledge, which is necessary to qualify them to be able and eminently useful public teachers of religion; at which they may enjoy the same instruction, assistance, and counsel; where they will naturally form similar habits of thinking, reasoning, and acting; where daily intercourse, candid communication of sentiments, and reciprocal interchange of the purest energies of the mind, will efface local and other prejudices; where several years continued residence in one religious and happy family will beget fraternal sympathies and lasting friendships; and where, devoted to the same object, pursuing the same course, seeking the same divine guidance, and "being knit together in love, they may grow into him in all things, who is the head, even CHRIST." From such a fountain, we may indulge the pleasing hope, would naturally flow such streams, as would

make glad the churches of our God. From such a seminary would proceed pastors, who would feed the flock with the same heavenly food; who would preach the same divine truths; and endeavour to preserve the unity of the faith in the bond of perfectness. By such a body of ministers much might be done to silence heresy and error, to heal the divisions, and allay the animosities, which have long disgraced the Christian church; and much to promote that spirit of love, by which Christians were at first distinguished. For this sameness of education will naturally produce, not only unity of sentiment, but union of soul. At a period of life, when friendship takes root in reason, and the sensibilities are alive to all the charities of social intercourse, it may well be expected, that serious and pious young men will contract those strong attachments and that mutual confidence, which in after periods will occasion delightful recollections and recurrences; and lead them, as circumstances may permit and require, to assist and consult each other in the duties and difficulties of the ministerial office. In consequence too of having formed at such an institution a much larger circle of substantial and pious friends, every such minister would have in times of trial, a larger number of able protectors, interested to support him. This harmony and mutual support of regular ministers would also have a powerful influence in promoting the order, peace, and harmony of our churches. Such is the importance of a public, solid, and uniform education for the ministry to the cause of evangelical truth, to unity of faith, to the suppression of sectarian errors in opinion and practice, to the mutual assistance of the ministers of Christ, to the order, peace, and harmony of Christian churches. How beneficial, how desirable, how necessary must that institution be, which alone can ensure such an education!

To the remarks, already made, it is scarcely needful to add that, whatever produces the preceding effects, must directly tend to the increase of true religion in general. Next to the unholy lives of professors, Christianity has suffered most from those divisions, contentions, and animosities, which heresy and error have excited in the Christian church. Here indeed it ought not to be forgotten, that the unholy walk of many professors, that stone of stumbling to multitudes, is to be resolved into the erroneousness, as well as weakness of their faith. Correctness of life depends in great part upon correctness of principle. So far from truth is the modern doctrine, "that it is of little consequence, what a man believes, if his life be good," that to his life being good, it is of the greatest consequence, that his creed be correct. But the injury to religion, now contemplated, has principal reference to the effect of error, not in an individual, but social view. Error, especially in the momentous concerns of religion, leads directly to contention; and, where contention is, there is every evil work. To sow discord among brethren, by scattering the seeds of error, is to ensure a copious harvest to the adversary of souls. Men of the world, not distinguishing, as they ought, but judging of Christianity from the lives of professors,

too hastily conclude that this religion cannot be of God. Christianity is therefore abandoned by them, if not exposed to ridicule and blasphemy. Thousands, especially among the young and thoughtless, thus contract a fatal prejudice against that name, by which alone they can be saved. In this way unknown multitudes become, if not professed, yet practical infidels. How important is it, then, that the floodgates of error be shut, and that free circulation be given to evangelical truth; not only as this would lessen the number of infidels, but as it would establish the minds of many weak and wavering Christians, and give to Christianity an opportunity of producing its genuine effects on the hearts and lives of professors! Ministers would then have more leisure to dwell on heavenly themes, to unfold and recommend divine truth in all its beauty and sublimity; and private Christians would let their light so shine around them, that others, seeing their good works, witnessing their pacific temper, and heavenly conversation, would also be excited to glorify their Father, who is in heaven.

In the object of the gospel ministry, as stated in the scriptures, we read its importance. Ministers are there represented, as set for the defence of the gospel, and to be examples to believers, in word, in conversation, in charity, in spirit, in faith, in purity. When, therefore, the clergy consist of men of distinguished talents, learning, and diligence; when they stand fast in the same faith, and are united in the same spirit; when in their conduct and conversation they exemplify the purity and charity of the gospel; there is the best reason to hope, that true religion will generally flourish in principle and practice. In the divine economy, means are adapted to ends. Did not the defence of the gospel depend, under God, upon the ministers of Christ; he would not appoint them to this service. Were not their conduct influential in forming the religious character of men; ministers would not be enjoined to be examples to them in conversation, as well as in doctrine. The language of St. Paul on this subject is decisive, importing that able and faithful ministers, "by taking heed to themselves and to their doctrine, and by continuing therein, shall both save themselves, and them who hear them." The necessity and extensive utility of gospel ministers are figuratively represented by salt and light, elements essential to the life and comfort of all creation. What efforts then ought not to be made for training up a learned, pious, and harmonious clergy, to be the salt of the earth and the light of the world! David of old "swore unto the Lord, and vowed unto the mighty God of Jacob; surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, nor slumber to my eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob." Surely Christians, under the gospel dispensation, ought not to be less anxious, that his "priests may be clothed with salvation," thoroughly furnished for every good word and work, "that his saints may shout aloud for joy."

N. B. *The outlines of a contemplated Theological Institution will be given in our next number.*

Selections.

AN ADDRESS TO SLEEPERS IN THE HOUSE OF GOD.

Fellow Mortals,

As you are your own accusers; as you are repeatedly exposing yourselves to fresh guilt and disgrace before many witnesses, your crimes need not be proved. Unaffected with your guilt and folly, neither the voice of the preacher, the important truths he delivers, the eyes of spectators, nor even the *presence of God himself*, have hitherto restrained you. Suffer one among the many, whose feelings have been deeply affected, and whose devotion has been interrupted by your indolence and folly, to address you in the plain, faithful language of friendship.

What mean ye, O sleepers, by choosing *the day of the Lord*, above all others, for a day of slumber, and the time of his worship, above all other times in that sacred day, for sloth? What! have you not houses to sleep in, that you must convert your seats in God's house into places of repose? Have you no time for sleep, but that which he has set apart for his service? Will you find an excuse from the *nature of the service?* Will you plead that the gospel of Christ is so uninteresting, or the exercises of the sanctuary so unengaging, that it is difficult to preserve your attention to them? Think, what evidence such pleas afford of the *hardness* and *carnality of your hearts.* What can engage your attention, if the glorious discoveries of the gospel; if God incarnate shedding his precious blood for guilty men cannot? What subject so deserving your most serious attention as this? When the Redeemer expired, the rocks were rent, the earth quaked, the graves opened, the dead arose, the sun was darkened, and a centurion exclaimed, "*This is the Son of God!*" But you, more obdurate and unfeeling, present to a disgusted Christian assembly a yawning countenance, when the wonders of redeeming love are declared from the pulpit. You declare by your conduct, that an idolatrous Gentile soldier felt more like a Christian than you, who have been all your days under the light of the gospel. You may profess to be Christians, and you might be displeased with any one who should call your sincerity in question: And is your sleeping in God's house the evidence you give of it? Is this the fruit by which we must judge of your faith? Enter the mosque of a Musselman, the pagod of an Indian, or the synagogue of a Jew, and must you not allow, if *attention* be the criterion, they are better worshippers than you? Yes; it is the infamy of assemblies *called Christian*, above all others, thus to dishonour their religion, and insult their God. And at your door, O sleeper, this infamy lies. Where is your respect for your minister, your profiting by his labours? Unhappy man! thy hearers tell

thee to thy face, thy labours, for a *week*, are not worthy their attention for an *hour*. How often has it been, when he has had his heart affected with his subject, and hoped it would affect yours, your indecent and shameful nodding before his eyes hath so grieved and discouraged him, that he has scarcely possessed fortitude sufficient to close a sentence; and a season, which promised delight and comfort, becomes, through your indolence and slothfulness, distressing to the preacher, and unprofitable to attentive hearers. Hath not your minister discouragements enough from the world, without your increasing them by such behaviour as is offensive to God, and injurious to your own souls? Will you apologize by urging a strong propensity to sleep? Why are you not lethargic in your business? Who sees you asleep in your shops, or in agreeable company? When do you close your eyes over an interesting communication in a newspaper, or shut your ears to a tale of scandal? Abuse conscience no longer. You either make the Lord's day a day of intemperate indulgence, and so criminally endure that drowsiness, which renders you a nuisance to the congregation; or your reverence for God and your attachment to the gospel are little more than mere pretence. If your secular concerns would keep you awake at those times, in which you sleep in the house of God, it must be, because you have not so much relish for religion as for the world.

Seriously attend to the following inquiries. Do you believe that public worship is an ordinance of God? Do you believe Christ is present where two or three are met in his name? Do you believe there will be a day of reckoning, when he who now inspects his churches will call you to account? And will not the despisers of Christ and his worship be ashamed before him, at his coming? May the Spirit of God impress these queries on your hearts with such weight, as may excite you to amendment, and lead you to worship God in future in a more suitable and spiritual manner.

GAIUS.

THE PIOUS NEGRO WOMAN.

Extract from Oldendorp's History of the Mission of the Brethren in the Caribee Islands, St. Thomas, St. Croix, and St. Jan. Vol. II. Book 2, Sect. 2, p. 515.

IN 1736, the late Rev. A. G. Spangenberg, being then engaged on a visitation of the mission among the negroes in St. Thomas, went with Mr. F. Martin, a missionary of the brethren, to visit sundry negroes that had formerly been awakened, and were now gone astray. Yet, among other occurrences, they were greatly rejoiced and pleased with the conversation of an old negro woman, from Guinea, of the Papan nation, called *Marotte*; who, on account of her age, had been enfranchised by her proprietor. Spangenberg's description of this woman answers very nearly to that which is given of Cornelius in Acts x. She feared God, and was of good report among all the people that

knew her. Every morning before ever she takes any food, she falls upon her knees, worshipping God, and bowing her face to the earth. The same she does before ever she retires to rest, having an uncommonly great reverence toward God. She said, That she learned this custom in her infancy from her parents, and that other people in her country served the Lord also in the same manner; but that the inhabitants of the coast of Guinea were totally ignorant of such worship. She did not comprehend why the white people did show so little reverence for God, and only, as it were, make some complimentary addresses to him. Declaring at the same time that, if any one would show her a better way of worship, she would desist from her practice; but that, in the meanwhile, she should abide by the manner she had adopted, lest God should be angry with her.

She had been ill for some weeks, and was yet very weak from the ague. Being asked, Whether she made any use of medicine, or whether she was in want of any thing? "Oh no," said she, "the Lord hath cast me down; he also will raise me up again;" adding withal, that if she looked unto God, he would, in the proper time, restore her to health.

Yet had this woman never heard any thing of the gospel of Jesus Christ. We asked her, Whether she was willing to hear any thing of Christ, who was the Son of God, and who came into the world for our advantage? "O yes, with all my heart," said she; "but then I have been told that I must first learn Dutch, and then learn to read, after which I might learn to pray likewise; but now I am too old for all this." We signified to her, that all this was not indispensably needful, for that God understood all languages, that he was able to discern the desire of her heart, and would undoubtedly hear and grant all that she prayed for; advising her, therefore, only to continue constant in prayer, and to beseech him that he would give her yet more light and knowledge.

After this she related, at our desire, what steps she took with regard to the sacrifices she offered. Thus, whenever she gathers fresh fruit, be it what it may, she never tastes of it till she has taken some part thereof and burnt it; then she falls down upon her knees, thanking God, with all her heart, for granting her health to plant those fruits, and sparing her life, and giving her strength to gather, and now to enjoy them; after which she makes use of them for food.

This same negro woman hearing that her master, whose slave she formerly was, had lost his child, went to him and said, among other things, That he ought to beware of being over much sorrowful, and repining on that account; for it was God that had ordered it thus, without whose will nothing could happen; and she feared, if he gave way to discontentment, God might be displeased with him.

She expressed great joy and gratitude for the gracious dispensations of God in sending people across the great waters,

to bring to the poor negroes words of life; and exhorted her countrymen, like a mother, to attend to what they were told on this subject.

It appeared plainly that she had some indistinct and confused notions of the Trinity; from which we evidently concluded, that some Christian missionaries must formerly have been in her native country. She said, "There is only one God, the Father, whose name is *Pao*; his Son, *Masu*, is the door, or the way, by which alone it is possible to come unto the Father; and then there is yet the Spirit, whose name is called *Ce*." Thus she had been informed by her own father in Guinea; but that the Son of God became man, and, by his death, had redeemed and reconciled sinners, were totally unknown to her.

Hence she was used annually to take a lamb, or a kid, to make an offering of it, in order to placate the Deity, and with a view to atone for her faults and mistakes. At first, she could not comprehend our objection, when we represented to her, that God required not now such offerings and sacrifices, which were unnecessary and unavailing, since the Son of God had offered himself once for all a sacrifice for us; but being further directed by the brethren to pray to God for grace to believe this, she took their advice, and, in consequence, came one day, smiting upon her breast with great joy, and declaring, whilst she laid her hand on her heart, "Here I am now satisfied and certain, that it is exactly as you have told me." From that time she omitted her sacrifices; yet, on high festival days, she still killed a lamb, inviting some of the negroes to be her guests, and exhorting them to promise her that they would be diligent in prayer, and to let it ascend unto God as a sweet smelling sacrifice. [*Ev. Mag.*

A Catalogue of seasonable good Works, presented to them that are sanctified to God, and dare trust him with their riches, expecting the everlasting riches which he hath promised; and are zealous of good works, and take it for a precious mercy, that they may be exercised therein. By RICHARD BAXTER.

1. INQUIRE what persons, burdened with children, or sickness, or any such, labour under necessities, and relieve them as you are able; and still make advantage of it for the benefit of their souls, instructing, admonishing, and exhorting them as they have need.

2. Buy some plain and rousing books that tend to conversion, and are fittest for their condition; and give them to the families that most need them. Many have this way received much good.

3. Take the children of the poor, and apprentice them to honest trades; and be sure to choose them godly masters, who will take care of their souls as well as their bodies.

4. In very large congregations, which have but one minister, and not able to maintain another, it is a very good work

to afford some maintenance for an assistant.

5. To settle schools in the more ignorant parts of the country, where they are not accustomed to teach their children to read, is a very good work.

6. It is one of the best works I know within the reach of a man's purse, to aid young men to prosecute their studies for the Christian ministry. Any rich man, that is willing to do good, may entrust some able godly ministers with the fittest youths, and allow them necessary maintenance. How many souls may be saved by the ministry of one of these; and how can money be better used?

7. Were I to speak to princes, or men so rich and potent as to be able to do so good a work, I would provoke them to do as much as the Jesuits have done, in seeking the conversion of some of the vast Pagan nations, viz. to erect a college for those whom the Spirit of God shall animate for so great a work; and to procure one or two of the natives, out of the countries whose conversion you design, to teach the students in this college their language; and when they have learned the tongues, to devote themselves to the work, whenever, by the countenance of ambassadors, attendants, or any other means, they may procure access and liberty of speech. Doubtless, God would stir up some among us to venture on such a work. If we are not better principled, disposed, and resolved to do or suffer in so good a cause than the Jesuits are, we are much to blame; and though the Mahometans are more cruel than the Heathen against any that openly speak against their superstition and deceit, yet God would persuade some, it is like, to think it worth the loss of their lives to make some prudent atttempt, in some of those vast Tartarean countries, where Christianity hath had least access. As difficult works as these are, the Christian princes and people are exceedingly to blame that they have done no more in attempting them, and have not turned their private quarrels into a common agreement, for the good of the poor Heathen."

[*Baxter's Works.*

The Experience of an eminent Scotch Minister of the last Century, as to the Differences between mere Morality and Saving Grace.

1. When I was a mere moral man, I sought something from Christ and rested on this, and had no fellowship with Christ himself. But since the Lord visited me with the love of his chosen, I seek the Lord himself, I am never satisfied without him, and find fellowship with himself.

2. When I was a moral man, I drew my comfort from my duties; but now I draw my duties from my comfort. My work was first; and because I did such a thing, or expected to get such a reward for working, I therefore went about duties; but now I first close with the promise, and because alive, I yield my members as weapons of righteousness. While a moral man,

I *did*, and then believed, but now I first believe, and then *do*. My obedience is ingrafted upon the promises freely given, "Work out your own salvation, for it is God who worketh in you to will and to do," Phil. ii. 13; but before, I could never see a promise until I saw my work, the promises were ingrafted upon my works and duties, my duties did bear my privileges; now my privileges bear my duties.

3. Whatever I did was for myself; when indeed converted, I acted merely for the Lord, and to please him; when moral, I then hated sin as prejudicial to me; but now, as separating from and grievous to Christ.

4. What I did was from myself and in my own strength, not seeing a need of a divine power to lean upon; but when under special grace, I live a life of faith, I see my strength in another, and wait upon him. I can do all through Christ that strengtheneth me.

5. I had never full satisfaction to my conscience for the guilt of sin, satisfaction with a spiritual good, and therefore were there fears and outcryings, "Who will shew us any good?" but the blood of Christ gives full satisfaction and rest to both heart and conscience, so as a man that hath Christ may say, I seek no more.

[*Miss. Mag.*

Religious Intelligence.

UNITED STATES.

An Account of the origin and progress of the mission to the Cherokee Indians, in a series of Letters from the Rev. Gideon Blackburn, to the Rev. Dr. Morse.

LETTER III.*

Maryville, Nov. 10, 1807.

DEAR SIR,

In the course of my observations on missionary attempts among the Cherokee Indians I have concluded, that after the habits are formed, the only way to reduce them is by the influence of the children. To this point I have, therefore, bent my whole force. The mode of dieting, clothing, and instructing them, and even of their recreations was important. During the two first years I laid in all the provisions necessary for table use; hired a cook, who, under the particular direction of the schoolmaster's wife prepared the victuals in American style. I provided a large table and furnished the requisite utensils, around which all the scholars could decently take their seats; and after the master had looked up for a blessing, during which time they all devoutly attended, they were taught the etiquette of the table. It was indeed peculiarly pleasing to see how emulously they strove to excel, and how orderly they would wait for a dismission by the returning of thanks: A conduct which might put to the blush many of our *coxcomb would be* infidels, who in this respect study to express their contempt of God, to display their ingratitude, and give a specimen of their politeness and superior civilization, by abruptly leaving the table before thanks are returned, and even in the presence of clergymen.

* *See Panoplist for June and July.*

Their meals were regular, their diet wholesome, and the preparations neat and cleanly. These things, however small to us, were of the last importance; and to be particularly observed in an institution designed not only to rescue the rising race from savage manners, but also to light up *beacons*, by which the parents might gradually be conducted into the same field of improvement.

The children were all neatly clothed, mostly in stripped cotton, or plain linen, manufactured in Tennessee, and made up by the master's wife, as each scholar stood in need. The females of my own congregation were often active in furnishing part of this supply. Young female youth, who had been the subjects of the remarkable revival of religion in our country, took the frocks off themselves and sent them to the Cherokee children.

On the 4th of July, 1805, the whole school appeared before a large concourse of red and white people, cloathed in one of their donations.

I was obliged to furnish blankets for the scholars to sleep on, as the use of beds was not known in the nation. This was an article of considerable expense, and on one occasion had nearly effected the ruin of the institution. In the fall of 1804, a considerable number of blankets were wanting; the money I had procured was so nearly expended, that I dared not lay it out for this article; and as by fatigues and exposures an inflammation had settled in one of my legs, which rendered it both painful and inconvenient to seek for supplies, I was reduced to considerable difficulty, until I conceived of the following expedient. In the October of this fall the annuity was distributed among the Cherokees. I then gave in the names of the children, as part of the nation, and by the influence of Col. Meigs the agent, and a principal Indian chief, I drew 26 blankets and 2 other articles; thus we had a comfortable supply for the winter.

The order of the day for school exercises is nearly the following: The children rise, pray, and wash; then the school opens by reading the scriptures, praise and public prayer; are engaged in lessons till breakfast; then have an hour for recreations; are again engaged from 9 to 12; play 2 hours; then in school till evening. In the summer between sundown and dark, and in the winter between dark and 9 o'clock, they have spelling lessons, and close by singing a hymn, and prayer by the master. Then, just before the children lie down, on their knees they commit themselves to the guardian arms of their indulgent Parent, and go to rest securely under his wing. I am, &c.

GIDEON BLACKBURN.

To the Editors of the Panoplist.

GENTLEMEN,

THE Panoplist of October mentions two thousand copies of St. John, in the Mohawk language, as lately printed at London, at the expense of the British and Foreign Bible Society. I send you an account of the translator, taken from the Monthly Magazine of September, 1805. The account is said to be drawn from the source of intimate acquaintance and knowledge. This Indian chief, had just visited England, and was known there by the name of John Norton, but among his own tribe, Tryoninhokaraven, which signifies "the open door," because, by his negociation he had once *opened the door* of peace to his tribe, after a long and bloody war. He is a chief of what were formerly termed the Five Nations, to which confederacy a sixth has recently been added. They were driven from the Genesee river, their original habitation, in 1783, and established themselves on the Ouse or Grand river, that runs into the north-eastern extremity of Lake Erie. This chief went to England to obtain from government a confirmation of a certain grant of land to his countrymen. His father appears to have been an Indian, and his mother a native of Scotland. He was educated at a British school from the age of thirteen to that of fifteen. He displayed uncommon eloquence in his discourse. "His observations were acute, and the language in which they were conveyed was strong and elegant. In history, both ancient and modern, he is well versed; in geography he displays peculiar informa-

tion. On every subject, connected with his country, his knowledge is minute. His person is tall and muscular, his eye large and expressive. His thirst after every species of knowledge is extreme; but his particular attention is directed to obtain every information that may improve the condition of his country.

"Tryoninhokaraven is a Christian, as are most of his nation. He has completed a translation of the gospel of St. John into the Mohawk language, of which three thousand copies have been printed. He intends to proceed with the Evangelists Matthew and Luke, the Five Nations being already in possession of a Mohawk translation of St. Mark, and the Liturgy of the English church by the well known chief, Col. Brandt. The religion of Tryoninhokaraven appears to me the purest Christianity. In every conversation, which I had with him on that subject, he expressed faith, humility, and brotherly love for all men. Seldom have I met with a character so beautifully interesting, even in its smaller ornaments, or who so completely possessed the virtues of a patriot and a Christian, as John Norton, Tryoninhokaraven."

Bath, July 21, 1805. D. C—L.

P. S. My friend received, when he was christened, the baptismal names of John Norton.

H. J.

THE ANNUAL REPORT OF THE TRUSTEES OF THE HAMPSHIRE MISSIONARY SOCIETY, AT THE MEETING OF THE SOCIETY HELD IN NORTHAMPTON, AUGUST 27, 1807.

THE members and friends of the Hampshire Missionary Society at this anniversary meeting, will unite with the Trustees in offering praises to God, that his gracious providence continues to smile on our endeavours to advance his kingdom. Our missionaries, who were employed the last year, were all by his goodness enabled to complete their missions. He protected their lives, preserved their health, and, it is believed, favoured them with a measure of his Spirit. They were in almost every instance received kindly, entertained hospitably, and listened to with attention. The scattered friends of Jesus, who had the pleasure to hear them, expressed their gladness of heart and their gratitude both to God and to the Missionary Society.

Their missions together make an hundred and two weeks. Rev. Joseph Blodget, laboured twenty; Rev. David H. Williston, eighteen; Rev. John Dutton, twelve; Rev. Royal Phelps, twenty six; and Rev. Nathaniel Dutton, twenty six weeks. The three gentlemen first named were employed in the counties of Kennebeck and Oxford in the District of Maine; the other two in Onondago and Chenango counties, and in the country between Black river and the lakes Oneida and Ontario in New-York.

The fidelity, diligence and zeal with which they performed their missions fully meet the approbation of the Trustees. Beside delivering two, and frequently three sermons on a sabbath, and preaching in some instances nearly every day in the week, they gave religious instructions in families, conversed and prayed with the sick, officiated at funerals; visited schools and catechised the children, formed several churches, and as fit subjects were presented, administered baptism, and the holy supper of our Lord. With these services they connected the dispersion of the society's books; with which they endeavoured to encourage children in learning the catechism, and people of all ages in seeking godly instruction by reading as well as by hearing, and in attending public worship though not favoured with a preacher.

Missionaries are again sent out. Rev. David H. Williston and Rev. Alvan Sanderson, went in March to the District of Maine, to labour thirty one weeks, each in the field visited the last year by Mr. Williston, with liberty to extend it farther eastward. Rev. Royal Phelps and Mr. Ebenezer Wright commenced a tour in June through the settlements on and near the river St. Lawrence, in which they are to spend twelve and an half weeks. Rev. Elijah Lyman of Brookfield, Vermont, and Mr. Walter Chapin entered on a mission the last of July, to the destitute settlements in Vermont.

They are to continue their work, Mr. Lyman ten, Mr. Chapin twelve weeks.

No communications have been received from the last named gentlemen. Those in New-York had been on missionary ground a few days; on the 16th of June, one of them writes, "The people so far have given us a very welcome reception, and are very obliging and attentive to the preaching of the gospel." From those in the District of Maine more information has been received, both pleasing and interesting.

The new settlements present to us a diversity of conditions. Some of them, become able to support Christian institutions, are no longer dependent on the charity of missionary societies; but others lately commenced have but here and there a lonely family in the wilderness to excite the commiseration of the friends of souls. And many, that contain a considerable number of inhabitants, are no less needy; for, collected from different parts, of dissimilar habits, and of several denominations, as well as in many of them too insensible of the importance of religion willingly to give their money to purchase its privileges, they are in no favourable situation to supply themselves with the means of grace and salvation. The few among them who love the worship of God are weak; illiterate and unqualified teachers are at hand, who offer their services for little or no reward; characters proper to be employed are not readily found; to discriminate between them and dangerous pretenders, is not always easy, where impositions by immoral and erroneous men are too frequent. Under such circumstances the new settlements look to missionary societies for help. And it is believed help of real importance has been given. People, who, having gone from preaching and ordinances, were in danger of becoming heedless of both the duties and the hopes of Christianity, have been awakened to attention. An occasional sermon or a pious tract, impressed by the thought, that unknown and distant christian friends were concerned for their souls, has aroused their sleeping mind and excited it to activity. A gracious God, hearing the prayers which have accompanied the exertions of the pious and charitable, has blessed them with different degrees of success in various places.

Family religion is of consequence encouraged and increased, public worship is attended in places where it was not before observed, churches are established, and the settlement of ministers promoted. The morals of many individuals are reformed, and charity requires us to believe that not a few souls, that were perishing in unbelief, are recovered to the way of life, and will be an eternal crown of joy to those whose alms and labours of love have promoted their salvation. Rev. Nathaniel Dutton in his journal observes, "It evidently appears that missions have been the means of great good in this country. I have conversed with several who dated their conviction and conversion under such missionaries."

These are not unimportant fruits of missionary exertions. The Saviour of the world preached several years, and wrought many miracles to make but a small number of disciples. To regenerate men, is a difficult and interesting work, and however successful the Holy Ghost will render it in the day of Christ's power, his love and zeal teach us, to view no labour lost, nor any expense useless, which God makes a mean of saving, if it be only a few or even one soul, for whom the Saviour paid the price of his blood. But,

To promote religion and the salvation of men in the new settlements, is not the only inducement to liberality to the missionary cause. Donations to the Lord brought with a pious heart increase longings to see his glory. Give freely to him, and ardent will be your love and effectually fervent your prayers for the grace of the Holy Ghost. While reaching out your hand with the tender of the gospel to remote objects of charity, what will not be your earnest solicitude for souls that are near? With what trembling concern will you look upon your neighbours, upon your children, and on yourselves, that you receive not the grace of God in vain? With what godly fervour will you then address the throne of grace for the effusions of God's Spirit, where means

are stadedly enjoyed, as well as where they are only occasionally used? God delights to hear prayer, the sincerity of which is witnessed by liberal sacrifices on his altar. In some blessed instances, while people were giving their substance to send the gospel to their destitute brethren, they have been awakened to a religious attention to their own souls. They sowed their carnal things and reaped spiritual things. The bread which they cast upon the waters, to feed people that were perishing for lack of knowledge, has been returned to themselves in the bread of life.

In ministering to the destitute in the new settlements, the perishing heathen are not forgotten, though little as yet has been done to carry them the words of eternal life. A covenant of friendship has been entered into with the Stockbridge Indians, as the opening of a door to their more western brethren. And fifty dollars have been appropriated, to be used as soon as opportunity offers. The committee are making inquiries and waiting for the providence of God to order circumstances favourably to employ a missionary or school master with a prospect of success.

Since the last annual meeting, $1329 91 have been expended, $981 58 1-2 have been paid to missionaries; $299 37 for books, including the printing of the last Report, and the binding of 160 vols. and $41 95 1-2 for other expenses.

344 bound volumes and 831 pamphlets have been sent out for distribution.

To replace the monies taken from the treasury $1511 30 have been received; of which $850 47 1-2 were contributed by towns and parishes in the county, besides $198 10 1-2 given by the Charitable Female Associations, $69 48 were contributed in the new settlements, $79 are donations of individuals out of the county, $119 were presented by the charitable Female Association of Whitestown, New-York, $41 20 were collected at the last annual meeting by public contribution; $187 30 were obtained by books, &c.

A more detailed statement and the audit of the Treasurer's accounts are contained in the Appendix; which show the promising state of our funds.

The Charitable Female Associations in the county have furnished for several years most of the funds for a large supply of books for distribution, $172 44 1-2 contributed by them remain in the treasury for future use. When Christ dwelt in flesh to preach to men, pious women accompanied him in his journeys; "who ministered to him of their substance." Many of this sex are now his friends, and are ready by both their offerings and their prayers to aid his kingdom. They evidence their love to him by kind acts to his redeemed, and zeal to serve his cause, as well as by attendance on his worship.

It was the character of Christ, that "he went about doing good." To do good is the character of his disciples. It is the way for them to benefit their generation and secure a blissful immortality. The faith, which works by love, and produces imitation of Christ, is to everlasting life.

Alms and prayers united are efficacious. Offered in the name of Jesus for the advancement of his cause, they are acceptable to God, and promotive of the salvation of men. With how delicious a pleasure the pious female who gives her cent a week to the treasury of her dearest Lord, contemplates its extensive effects in spreading the knowledge of his name, as the Saviour of a perishing world? And with what devout satisfaction, will not godly husbands and fathers behold the piety of their wives and daughters in their liberality to Christ and prayerfulness for the prosperity of his kingdom? Strangers, that read the account of their deeds, have benevolent emotions excited in their own hearts. Many are stirred up to imitate what they approve. The sacred flame communicates from breast to breast. It is grateful to view the extensive spread of the missionary spirit, in a few years, through the Christian world, and its effects in Europe, in Asia, in Africa, and in America. The translation of the inspired scriptures into the languages of the east, in which hopeful progress has been made, the extensive dispersion of Bibles by Bible Societies in Europe, and the employment of missionaries to preach the gospel in many dark parts of the earth, as well as in the infant

plantations of our land, evidence the power of God in awakening the zeal of Christians in his cause, and encourage the hope that he will soon do great things for Zion.

It is an interesting age. The gates of hell are moved. The devil and wicked men are engaged. False philosophy and violence combine to delude and destroy. Terrible wars are wasting large portions of the earth. God is shaking the nations and punishing their sins.

All are called upon to exhibit a decided character. And who will not appear on the Lord's side? Not to perish with the wicked, we must be active in defending and promoting his kingdom. How great, or how long continued, will be the calamities of the nations, we cannot predict; but we can with assurance say, God will preserve his church, the Lord Jesus will save every one that believes in him. Let sincerity and zeal in serving him be our hope of safety. To be happy on earth and eternally blessed in heaven, let our wisdom be that which is from above, and our actions those of faith and charity. And let us not be weary in well doing, for in due season we shall reap if we faint not. "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

The Trustees request the several religious congregations belonging to the society, that they have a public contribution for the benefit of the society's funds, on the day of the annual thanksgiving, or, if it be thought more convenient, on a Lord's day near that time.

The Trustees also recommend it to the society to pass the following Resolves:

Resolved, that in future years, the annual meeting of the society shall be holden at 10 o'clock of the day appointed by the constitution.

Resolved, that in future the auditing Committees be directed yearly to examine the accounts of the Committee of Trustees.

CALEB STRONG.

By order of the Trustees.

APPENDIX NO. I.

An account of monies expended by the Hampshire Missionary Society, from Aug. 28, 1806, to August 27, 1807.

Balance due to missionaries, viz.		
Rev. John Dutton* for services, A. D. 1805,	$79	82
Do. 12 weeks services, 1806,	96	
Do. interest on his account,	9	44
Rev. Joseph Blodget,	100	
Rev. David H. Williston,	72	
Rev. Royal Phelps,	136	
Rev. Nathaniel Dutton,	136	
Advanced to Missionaries.		
Rev. David H. Williston,	104	
Rev. Alvan Sanderson,	47	32
Rev. Royal Phelps,	53	
Mr. Ebenezer Wright,	50	
Rev. Elijah Lyman,	50	
Mr. Walter Chapin,	48	
Total for missionaries,	981	58
For the printing, purchase and binding of Books, *viz.*		
400 Annual Report and Sermon,	32	75
72 Bibles,	51	
12 New Testaments, } 2 Watts' Psalms & Hymns, }	5	
18 Burder's Vil. Sermons, 3 vol.	36	
19 Lathrop's Sermons, *printed* 1806,	25	50
28 Panoplists, Vol. I, *bound*,	56	
24 Vincent's Catechism,	9	12
600 Trumbull on Prayer,	30	
200 Bonar on genuine religion,	14	
100 Short Sermons,	4	
Binding 30 Vols. 1. Con. Evan. Magazine,	10	
Binding 130 Vols. of religious tracts,	26	
	299	37
Other Expenses, viz.		
Paid Rev. J. Sargeant as our agent, expenses of making a treaty with the Stockbridge Indians,	4	
Paid Rev. Nathaniel Dutton for his journey and expenses to receive monies for the society at Utica,	5	
Boxes and carriage of books,	15	99
Advertising,	3	25
Postage of Letters,	11	44
Entertaining Committees,		87
Stationary	1	39
	41	94

* *The balance due to Mr. Dutton for* 1805, *was put into the hand of his agent, and inserted in the last report as paid. But his agent, not having opportunity to convey it to him, returned it with interest, and his account was finally settled the present year.*

NO. II.

Books sent out for distribution, and remaining on hand 1807.

	Sent.	On hand.
Bibles,	72	
Select Sermons,	11	5
Doddridge's Rise and Progress,	50	226
Care of the Soul,	50	267
Ten Sermons,	9	
Address to a master, &c.	100	502
Lathrop's six Sermons,	30	70
Christian Sabbath,	72	358
Sermons *printed* in 1806,	18	
Con. Evan. Magazine, Vol. 1, *bound*,	12	18
Panoplist, Vol. 1, *bound*,	14	14
Burder's Village Sermons, 3 vol.	8	10
Vincent's Catechism,	72	422
Coleman's Incomprehensibleness of God,	12	27
Religious Tracts, Vol. 1,	30	70
Religious Tracts, Vol. 2,	6	24
Bonar on genuine religion,	50	150
Trumbull on prayer,	100	364
Friendly Visit, &c.	50	60
Best way to defend the Bible,	78	56
Watts' Divine Songs,	70	486
Hale's Sermon,	32	68
Hemmenway to Children,	24	
Davidson's Real Christian,	22	
Trustees Instructions and Address,	40	204
Annual Report, 1802,		6
1803,	13	62
1804,	30	127
1805,	50	193
Annual Report and Sermon, 1806,	50	182
Watts' Psalms and Hymns,		2
New Testaments,		12
Doddridge on Education,		12
Emerson's Sermon,		10
Dialogue on Regeneration,		71
Cumming's Sermon,		7
Religious Tradesman,		1
Short Sermons,		53
Willison's Sacramental Catechism,		30
Important Subjects for Consideration,		9
Conversion of a Negro,		100
Persuasive to public worship,		70
Present to a neighbour,		92
Religious conversation recommended,		100
Dissuasives from gaming,		27
Advice to a young man,		10
Bowle's Illness,		3

NO. III.

Donations to the Hampshire Missionary Society, from Aug. 28, 1806, *to August* 27, 1807.

In towns and parishes.

Amherst, 1st parish,	$34	40
Amherst, 2d parish,	13	18
Ashfield,	14	
Belcherstown,	9	78
Blanford,	20	
Charlemont,	3	80
Chesterfield,	4	50
Colraine,	2	
Conway,	19	
Deerfield,	10	
Easthampton,	24	38
Granby,	10	50
Granville, middle Parish,	14	
Hadley,	58	40
Hatfield,	48	18
Hawley,	15	20
Leverett,	5	75
Long Meadow,	60	
Montgomery,	4	50
Northampton,	88	55
Norwich,	3	
Palmer,	14	93
Pelham, West Parish,	6	
Plainfield,	7	
Shelburne,	12	40
Southampton,	69	26
South Hadley,	34	24
Springfield, 1st parish,	44	78
Sunderland,	46	22
Westhampton,	35	11
West Springfield, 1st parish,	23	69
Whately,	11	65
Williamsburgh,	55	46
Worthington,	26	60
	850	46

By Female Associations.

Amherst, 1st parish,	6	
Ashfield,	3	50
Easthampton,	2	50
Hadley,	14	82
Hatfield	16	
Hawley,	6	50
Longmeadow,	28	50
Northampton,	9	80
Southampton,	41	16
South Hadley,	10	
Springfield, 1st parish,	14	
Westhampton,	14	
West Springfield, 1st parish,	17	67
Williamsburgh,	13	56
	198	01

In the New Settlements.

In New York.

Rome,	$2	62
Turin,	1	
Putnam,	2	6
Western,	3	17
Dn. Wells,		50
Joshua Willis,	1	
Tully,	1	31
Mr. Cravetts,	1	
Miss B.		50
German,	2	80
Verona, Capt Jackson,	4	
Adams,	4	
Marcellus,	10	
Virgil,	3	
Onondago reservation,		75
Silina Village,	2	97
Lock, East Society,	3	
Lock, West Society,		91
New Petersburgh, Peter Smith, Esq.	5	
Sempronius,	2	01
Leyden,	1	87
Several small donations,	1	
	54	47

In District of Maine.

Norway,	13	
A friend of missions, Sumner,	2	
	15	

Donations made out of the County.

Hon. William Phillips, Boston,	50	
Rev. John Dutton, North Yarmouth,	8	
Rev. Nathaniel Dutton, Champion, N. Y.	2	
Rev. Royal Phelps, Louville, N. Y.	10	
Rev. Thomas H. Wood, Halifax, Vermont,	2	
Jedidiah Stark, Esq. Halifax, Vt.	2	
Hardwick,	5	
	79	
Charitable Female Association, Whitestown, N. Y.	119	
Public Contribution, 1806,	41	20
*Editors of the Panoplist, profits on Vol. 1.	118	15
Do. profits in part, on Vol. 2.	54	11
Editors of Vincent, 24 copies,	$9	12
Interest paid by an agent of Rev. J. Dutton,	2	
6 Vincent sold to pay Rev. Dr. Nott,	2	50
Returned, that had been paid for advertising,		75
1 Doddridge's Rise, sold,		67
	187	30

* *In conducting the sales of the Panoplist, certain incidental expenses were paid by the society, which reduce the nett profits of Vol.* 1, *to* $113 *nearly.*

NO. IV.

Summary of expenditures, and of monies received.

Paid to Missionaries,	991	58
For Books,	299	37
Other expenses,	41	95
	1322	90
Received of Towns, &c.	850	47
Female Associations,	198	01
In new settlements,	69	43
From out the county,	79	
F. Association, Whitestown,	119	
Contribution, 1806,	41	20
By Books, &c.	187	30
	1544	46

NO. V.

Fund of the Charitable Female Association.

Balance in the treasury, 1806,	183	74
Interest one year on the same,	11	02
Received since the last Report,	198	01
	392	77
Paid out of this fund for		
200 Annual Report and Sermon,	16	
72 Bibles,	51	
18 Burder's Village Sermons,	36	
17 Lathrop's Sermons,	24	08
600 Trumbull on prayer,	30	
200 Bonar on Genuine Religion,	14	
100 Short Sermons,	4	
Binding 30 Con. Evan. Magazines, Vol. 1.	10	
Binding 130 Vols. Religious Tracts,	26	
	211	08
Balance in the Treasury, 1807,	181	69
	392	77

NO. VI.

Audit of the Treasurer's accounts.

Northampton, Aug. 25, 1807.

The Committee appointed to audit the accounts of the Treasurer of the Hampshire Missionary Society have attended that service, *and ask leave to report:* That they have examined the Treasurer's accounts and find them regularly charged, well vouched, and rightly cast, that there is now in the Treasury in cash, the sum of four cents. $00 04

In promissory notes with good sureties, the sum of 2572 34

Amounting to the sum of 2572 38

Which is submitted

By ASA WHITE, JONA. WOODERIDGE, NATHANIEL ELY, *Auditing Committee.*

Officers chosen Aug. 27, A. D. 1807, *for the following year.*

Hon. CALEB STRONG, ESQ. *President,*

Rev. SAMUEL HOPKINS, D. D. *Vice-President.*

TRUSTEES.

Hon. John Hastings, Esq.
Rev. Joseph Lathrop, D. D.
Hon. Ebenezer Hunt, Esq.
Rev. Joseph Lyman, D. D.
Justin Ely, Esq.
Rev. Solomon Williams.
William Billings, Esq.
Rev. David Parsons, D. D.
Charles Phelps, Esq.
Rev. Richard S. Storrs.

Ruggles Woodbridge, Esq. *Treasurer.*

Rev. Enoch Hale, *Corresponding Secretary.*

Rev. Payson Williston, *Recording Secretary.*

Committee of the Trustees.

Rev. Joseph Lyman, D. D.
Rev. Solomon Williams,
William Billings, Esq.
Charles Phelps, Esq.
Rev. Enoch Hale.

FOREIGN.

Extracts from the Report of the Directors of the London Missionary Society, read at the 13th General Meeting of the Society, May 14, 1807.

Continued from page 280.

NAMACQUAS.

IT was last year reported to the Society that the two brethren, Christian and Abraham Albrecht, together with brother Sydenfaden, who is supported by the Netherland Society, all of whom accompanied Mr. Kicherer and the Hottentots in their return from Holland, had departed from the Cape, in order to introduce the gospel among the Namacquas, a remote and untutored tribe, situated at about a month's journey from the station at the Great Orange River, occupied by Anderson and Kramer.

These brethren began their journey on the 22d of May, 1805, and suffered much in passing through the barren deserts. They had not only to provide for themselves, but for those who conducted their waggons, eleven persons in the whole, which they found exceedingly difficult, and were at one time ready to faint: when, according to an earnest wish they had expressed to each other, that Cornelius Kok, (a Hottentot who resided in that part of the country) would come to their assistance, they were almost immediately gratified with the appearance of his son, who assured them that his father was coming to help them with two yoke of oxen. This proved a great relief for the present; but in the prosecution of their journey fresh difficulties occurred, every one being ready to perish with hunger and thirst: they met with repeated disappointments where they expected to find water; and were obliged to lodge in places infested with wild beasts, and where the Boschemen had before murdered all the inhabitants.

In these distressing circumstances it was determined that Mr. Christian Albrecht, and some attendants, should proceed to the Great Namacquas, to explore the country, and learn the disposition of the people. This was happily effected; and he returned with the joyful news that he had discovered two fountains, which they called "The Happy Deliverance," and "The Silent Hope." At the latter they shortly arrived, rejoicing in the merciful preservation they had experienced, and still more in the apparent readiness of the poor pagans to receive the gospel message. At the close of the year 1805, their work commenced in this place. They found, however, that their settlement would be more conveniently formed at "The Happy

Deliverance," which was but a few miles distant from "The Silent Hope."

Having heard that *Chacab*, the chief of a kraal in that neighbourhood, was inclined to receive the word, brother Sydenfaden was dispatched to the place of his residence, where, under a tree, he preached the gospel to him and his people. After the service was concluded, the chief expressed his satisfaction with what he had heard, and said: "This word is too great that we should not accept it. All the chiefs of Namacqua-land must come hither to hear; hither must they come, under this tree, to hear: then shall they find that the word of God is great. Harmony must also prevail; all the chiefs must have one heart and mind, and accept this doctrine: then the doctrine must be established in the centre of the country, that every one may have access to it."

This declaration of a person of influence, filled the heart of the missionary with joy, which was, however, soon damped by the efforts of one Absalom, who was esteemed as a kind of sorcerer among these benighted people. This wicked man laboured to fill their minds with prejudice, and to dissuade them from paying any attention to the word; and at first so far prevailed, that brother Sydenfaden thought his life in danger. But when he reproved him before the people, face to face, he was ashamed, trembled, and promised to make no further opposition. The chief, Chacab, declared that he was still attached to the missionary, and said, "I would fain accept the word of God. I shall come myself, and see if the Oorlam Hottentots* accept of it; and if they do, I shall then make it my business that all the chiefs of the whole Namacqua-land shall accept it; for if I only accept it, I shall be murdered by the rest, and it will occasion a war."

This pleasing event, together with the accession of a considerable number of the Hottentots from the surrounding country, determined the brethren to continue at the Happy Deliverance, notwithstanding considerable difficulties with which they had to struggle. It was found necessary to erect a building in which divine service might be held, for in the open air they were exposed to danger from venemous creatures which abound; one evening, while preaching, a serpent entwined itself about the leg of Christian Albrecht, but, happily, left him without doing any injury. In the beginning of March, 1806, they were making bricks for the intended building. In the month of May last, this missionary was obliged to visit the Cape to procure necessary provisions, and expected to return to the settlement in June. The brethren were then fully determined on continuing with the people, should they be able to maintain themselves in that spot. They had laid out a garden, but were doubtful of its success; they were apprehensive also that the country would prove too dry and barren for the production of corn, so that they expected to be obliged to live wholly without bread; but they were in hopes that, from their vicinity to two large fountains, and four smaller ones, they should be preserved from the effects of excessive drought, and enabled to maintain their cattle, upon which they must principally depend for subsistence. Under all these discouragements, however, these new missionaries, who appear to be entirely devoted to the service of Christ, derive comfort from the prospect of usefulness to the poor heathen. They are very thankful to God for his most merciful preservation, when travelling through the desert, and guiding them to a people who seem willing to receive the gospel. "We have suffered," say they, "very much, during our journey through the barren deserts: but God shews us that he is a hearer of the prayers of his servants. We foresee that we shall be for sometime in want and poverty; but if we exert ourselves, and keep up our spirits, we trust the Lord will assist us in procuring necessary food. We have upwards of three hundred of the Oorlam and River Hottentots with us, who have now daily an opportunity of being instructed in the truths of the gospel. It appears to us that the heathen here have a desire to be acquainted with

* *These are Hottentots who have lived with the peasants among the Christians, and are therefore considered by the Namacquas as better informed, and more civilized than themselves.*

the word of salvation. Though we suffer poverty, and are in want of all earthly comforts which we could have enjoyed in our native country, yet we are satisfied, if we perceive that our feeble endeavours are blessed from on high. We shall always rejoice, if we can be instrumental of the extension of the kingdom of Christ."

To be continned.

The following Extracts are from No. XVI. of the Periodical Accounts relative to the Baptist Missionary Societ, published May, 1807, from the Journals of Messrs. Marshman, Ward, and Mardon.

Continued from page 283.

MR. MARSHMAN TO MR. FULLER.

Aug. 28, 1805.

—— We feel the weight of responsibility attached to our conduct. If we were not to improve to the utmost the advantages we possess for spreading the word, we should sin against God, against the poor heathen, against you, and against the religious public. Situated in one of the best places perhaps in the world for a central missionary station; favour granted us in the eyes of the government; the knowledge of several of the country languages; the means (and trust I may add the desire) of acquiring the rest; a printing press; a good number of native brethren to carry the glad tidings abroad; a body organized, experienced in some degree, and animated I hope with one spirit —are these advantages given us for our sakes? Are they not rather given for the sake of the poor heathen, and of the cause of God? If Paul said, Wo is me if I preach not the gospel; surely we may say, Wo unto us if we improve not these privileges for the same end! Should the religious public ever withhold their support from us, (which while we do our duty we cannot believe they will) yet we feel ourselves obliged and inclined to do the utmost in our power. Only send us out helpers, faithful and beloved, and in the strength of God every exertion shall be made on our part. The God who supported an Elijah, a Franck, and many others who have disinterestedly engaged in his service, and who hath made *our* way thus far prosperous, that God will surely sustain, and not forsake us.

Among the advantages which I have enumerated is that of *a body of native Christian brethren.* Of their importance, one instance may give you some idea. A poor husbandman, about forty years old, who can neither read nor write, about three years ago, came to us from above seventy miles distance, and inquired about the way of life. After a while he was baptised and returned home. There, telling his artless story, of what he had "found," two women were so wrought upon that they came all that distance on foot to hear the gospel, which, when they had done, they also believed and were baptised. One of them was his sister. Some time after a simple Mussulman heard the gospel from him, and imitated their example. Soon after a more respectable Hindoo, who could read and write, heard the word from him, came to us, heard more, and after going home and weighing it, returned and took up his cross. This man's nephew, in a few months, followed his example. Nor did the matter end here. Another poor husbandman heard from the first, and leaving all, came to us, was baptised, and after working some months in our garden, died, leaving a good report. Nor is this the utmost extent of this brother's usefulness. About three months ago he brought two more of his neighbours, who were baptised; and we hear they both walk worthy of the gospel. And even now there are two with us from that part of the country, inquiring the way of life, of neither of whom do we despair. This simple man is our brother SHEETARAM!

A native brother or two can often accompany a European brother even newly arrived; can catch the broken accents from his lips, and explain them with a fervour and clearness that would surprise you: while the mere presence of a European brother protects them from insult, and inspires them with boldness. Nor are they useless when sent alone. Though not so well calculated to

harangue a multitude, yet they can enter private circles, watch opportunities, and drop an effectual word, where we cannot be heard. They, silent and unobserved, can penetrate a bigotted city, stay two or three days in a house, and, unsuspected, scatter the precious seed; while only the appearance of one of us would create universal alarm. I say nothing of the advantages they derive from their intimate knowledge of the ideas, habits, and prejudices of their countrymen. What I have said is quite enough to shew that it is our duty to avail ourselves of their assistance.

It will however strike you, that while they are thus employed in disseminating the good seed, they cannot be at home supporting their families. A hundred rupees per month (about 150*l.* per annum) would nearly support ten of them, with their families, and a greater number of single brethren. And why should we stop at ten, or even at ten times ten? Shall we, after having begun to reap the harvest of our toils, relax in our labours? Shall we supinely suffer such opportunities to slide away unimproved? Yes, if the cry of perishing millions is not to be heard; if the religious public be impoverished, and wearied by what they have done already; and if the promises of God have lost their meaning: but if the contrary of these be true, it is for us to abound in the work of the Lord, knowing that our labours will not be in vain in the Lord.

BRITISH AND FOREIGN BIBLE SOCIETY.

Extract of a Letter from the Rev. David Brown, Provost of the College of Fort William, to the British and Foreign Bible Society. Dated Calcutta, 13th Sept. 1806.

My Dear Sir,

"I believe no plan for the diffusion of true religion was ever formed, from the beginning of the world, that embraced so wide a scope, or met with such general approbation, as that of the British and Foreign Bible Society.

"On coming down this morning from Serampore, I requested the missionaries to send me a few specimens of their labours, whether in the press or in manuscript, to be forwarded to you by the packet which closes this day.

"They have sent me the following:

1. Shanscrit. Two first gospels will be ready by the end of this year.
2. Bengalee. This is a new and most admirable translation of the whole scriptures.
3. Mahratta. The four gospels are printed off.
4. Orissa. A sheet from the press not corrected. This work is in great forwardness.

"In manuscript:

5. Telinga.
6. Shanscrit Hindoostanee.
7. Delhi Hindoostanee.
8. Guzerattee.
9. Persian. (Book of Psalms is finished.)
10. Chinese.

"Mr. Professor Lassar has sent me three Chinese specimens, with a letter in the same language, the work of his own head and hand.

"As the above little specimens are the hasty production of this morning, I do not recommend them to severe criticism, but Mr. Lassar is a thorough Chinese, and will do the great work of translating the scriptures into that language, if it pleases God to spare his life five or six years. He reads every thing in the language as readily as you do English, and writes it as rapidly.

"The other manuscript specimens are in a rough state, and not fit to be submitted to critical inspection.

"The Shanscrit and Chinese (apparently the most difficult of access) are discovered to be the most practicable of all the languages yet undertaken.

"The first answers to Greek, as face answers to face in a glass. The translation will be perfect, while it will be almost verbal. A Shanscrit edition of the gospels will be published with the Greek on the opposite page, as soon as we can procure Greek types. You will find the verb in the corresponding mood and tense, the noun and adjective in the corresponding case and gender. The idiom

and government are the same: where the Greek is absolute, so is the Shanscrit; and in many instances the primitives or roots are the same. This will exhibit a curious phenomenon to the learned in Europe.

"While I am writing, Mr. Carey has sent to the college, for the Honourable Court of Directors, 40 copies of his Shanscrit grammar, just published, containing 1014 pages in quarto.

"I have given you the above information, my dear Sir, merely to convince you, that we are not indifferent to the cause in which you are engaged. But for a more accurate and satisfactory account you must wait till the end of the year, when the first report will be published.

"I am, with sincere regard,
My dear Sir,
Most truly yours."

Extract of a Letter from Capt. ——— Stonehouse, to the same Society. Nov. 18, 1806.

"It is impossible to give you an adequate description of the anxiety that was manifested by the poor Spaniards to get possession of a Testament; many sought them with tears and earnest entreaties; and, although I had nearly enough for them all, yet it was with difficulty they were pacified, until they received from my hand the word of eternal life. Since which I have witnessed the most pleasing sight that ever my eyes beheld—nearly a thousand poor Spanish prisoners, sitting round the prison walls—doing what? Reading the word of God, with an apparent eagerness, that would have put many professing Christians to the blush!"

Literary and Philosophical Intelligence.

GREAT BRITAIN.

East India Company's Shipping. By the official list recently published at the India House, it appears that the company have in their employ 58 regular ships abroad, from 800 to 1200 tons; 16 at home, and one repairing: 20 extra ships of 500 to 600 tons abroad; 9 proceeding to India, but not sailed; and 2 at home. Total 106. The chartered tonnage of which exceeds 150,000 tons; the number of sailors is near 10,000.

Breweries. Statement of the quantity of barrels of beer, denominated porter, brewed in London by the 12 principal houses, between the 5th July, 1806, and the 5th July, 1807:

Meux	170,879
Barclay	166,600
Hanbury	135,972
Brown and Parry	125,657
Whitbread	104,251
F. Calvert	83,004
Combe	80,278
Goodwyn	72,580
Elliot	47,388
Clowes	38,554
J. Calvert	37,033
Hartford	33,283

Bishop of London's Donation. The bishop of London has transferred twelve hundred pounds stock to the master and fellows of Christ college, Cambridge, and directed the interest of it to be laid out annually in the purchase of three gold medals, to be contended for by the students of that college; one of fifteen guineas, a prize for the best Latin dissertation on some evidence of Christianity; another of 15 guineas, a prize for the best English composition on some moral precept of the gospel; and one of 10 guineas, a prize to the most distinct and graceful reader in, and regular attendant at chapel; and the surplus, if any, to be laid out in books, and distributed by the master. His lordship was educated at this college, and certainly is its greatest living ornament; and in this mark of his regard for it, it is difficult to determine whether the magnificence of his liberality, or the wisdom of its direction, is most to be admired. His liberality has certainly insured an earlier attention than usual to the sublime subjects of these compositions, which cannot fail to lay a solid foundation for piety and religion. Its effects

upon the prosperity of the college must soon be felt; such provocations to moral and religious improvement must operate. The subjects will not be given out till October; which, in this first instance, it is probable that the bishop himself will propose.

Life Boat. On the 8th and 14th July Capt. Manby made several experiments with a life boat and apparatus, at Yarmouth, constructed under his own inspection, and which not only overcomes supposed impossibilities, but promises the most essential service in saving the lives of those unfortunate persons, who may in future be involved in such dreadful situations, as occurred to the crew of the Snipe gun brig in that tremendous gale of the 18th Feb. last, when only 18 out of 72 were saved. It is only necessary to add, that Adm. Douglas, and many officers of the navy, also several merchants and gentlemen resident there, were present, and expressed themselves fully convinced of its services and great utility. [*Panora.*

UNITED STATES.

Variation of the Magnetic Needle.

THE editors of the Panoplist are informed, that S. Dewitt, Esq, surveyor general of the state of New York, has lately discovered, that the variation of the magnetic needle is rapidly changing in a direction contrary to that in which it has heretofore moved. This is a singular and interesting phenomenon; and we should be obliged to any of our philosophical correspondents to favour us with their observations upon it; noticing the time when this reversed movement commenced, the progress it has already made, the causes which have probably produced it, and any other circumstances, which may throw light on a subject of so much importance. A communication of this kind would be very acceptable to the editors, and gratifying and useful to the public.

List of New Publications.

The Approved Minister. A sermon preached October 28, 1807, at the ordination of the Rev. Enoch Pratt, to the pastoral care of the West Church and Society in Barnstable. By Thaddeus Mason Harris, Minister of Dorchester. Boston. Lincoln & Edmands.

A Thanksgiving Sermon, delivered before the Second Society in Plymouth, November 26, 1807. By Seth Stetson, minister in that place. Boston. Lincoln & Edmands.

A Sermon, preached at Hatfield, October 20, 1807, at the opening of Hatfield Bridge. By Joseph Lyman, D. D. pastor of the church in Hatfield. Northampton. William Butler.

A Sermon, preached July 22, 1807, at the funeral of the Rev. Alexander Macwhorter, D. D. senior pastor of the Presbyterian church, in Newark, New-Jersey. By Edward D. Griffin, A. M. surviving pastor of said church. New York. S. Gould.

An Essay on the Life of George Washington, commander in chief of the American army through the revolutionary war, and the first president of the United States. By Aaron Bancroft, A. A. S. Pastor of a Congregational Church in Worcester. 8vo. pp. nearly 600. 2 dols. 50 cts. boards. Worcester. Isaiah Thomas, jun.

A Letter to Dr. David Ramsay, of Charleston, S. C. respecting the errors in Johnson's Dictionary, and other Lexicons. By Noah Webster, Esq. 12mo. pp. 28. New Haven. Oliver Steele, & Co. 12 cts.

Vol. VI. Part I. & II. of Rees' New Cyclopedia, or Dictionary of Arts and Sciences. Philadelphia. S. F. Bradford. Lemuel Blake, No. 1, Cornhill, agent in Boston.

A Sermon preached at Northampton before the Hampshire Missionary Society, at their annual meeting, Aug. 27, 1807. By Rev. Samuel Taggart, A. M. Pastor of the Presbyterian church in Colrain. Northampton. W. Butler.

Serious and Candid Letters to Rev. Thomas Baldwin, D. D. on his book entitled "The Baptism of Believers only, and the particular Communion of the Baptist Churches explained and vindicated." By S. Worcester, A. M. Salem. Cushing & Appleton.

Domestic Medicine; or a treatise on the prevention and cure of Diseases by Regimen and simple Medicines; with an appendix, containing a dispensatory for the use of private practitioners, &c. By William Buchan. First Charleston edition, enlarged, from the author's last revisal. 8vo. Charleston. South Carolina. John Hoff. 1807.

Worlds Displayed, for the benefit of young people, by a familiar history of some of their inhabitants. Boston. Lincoln & Edmands. 1807.

WORKS IN THE PRESS.

The Tenth Volume of the Collections of the Massachusetts Historical Society, is in the press of Munroe & Francis of this town, and will be published in February.

Manning & Loring of this town have in the press an 8vo. volume of Select Sermons, by the late Rev. Samuel Stillman, D. D. late pastor of the 1st Baptist church in Boston.

E. & J. Larkin are publishing Law's Serious Call, from the fifteenth London edition in one volume, price, one dollar and 25 cents, neatly bound and lettered.

Poetry.

THE ALARM.

WRITTEN IN 1753.

From the Religious Monitor.

Ye, who with giddy thought, or ardent view,
Earth's bliss through all her fancied paths pursue;
Who o'er the flow'ry fields of pleasure stray;
Or climb, with steep ascent, ambition's way;
Or dig, beneath a weight of gold to groan;
Or chase the flying echoes of renown;
A friendly muse, a complicated throng,
Calls you to listen to her serious song—
Be wise, be taught, and know at what you aim;
Earth's bliss is false, a visionary name.

PARMENAS.

TO CORRESPONDENTS.

The Editors feel under great obligations to *Candidus*, for the assistance his communication affords them in preparing a sketch of Calvin's life. His learning, diligence and fidelity are manifested in his communication, which will be used, we trust, in a manner corresponding with the wishes of *Candidus*. His letter, on the author of the Epistle to the Hebrews, is received, and shall appear next month.

The *Reviews* of Dr. Tappan's volume of Sermons, of the first volume of Foster's Essays, and of Mr. Griffin's Sermon on the Death of Dr. Macwhorter, came too late for this month. These *approved* compositions, with several articles for the Obituary, prepared for the present number, shall be inserted in the next.

Errata.—Page 309, first colume, 11th line from bottom, for "beaten *soil*, &c. read "beaten *oil*, &c.